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Seventieth Semi-Annual

CONFERENCE

OF

THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS.

Held in the Tabernacle, Salt Lake City, October 6th, 7th and 8th, 1899,
with a Full Report of the Discourses.

ALSO AN ACCOUNT OF THE

❧ SEMI-CENTENNIAL SUNDAY SCHOOL JUBILEE. ❧

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GENERAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY.

The Seventieth Semi-annual conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, today, Friday, October 2 1899, President Lorenzo Snow presiding.

Of the general authorities present there were, of the First Presidency: Lorenzo Snow, George Q. Cannon and Joseph F. Smith; of the Quorum of the Twelve Apostles—Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, Marriner W. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham Owen Woodruff and Rudger Clawson; Patriarch John Smith; of the First Seven Presidents of Seventies—Seymour B. Young, C. D. Fjelsted, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin; of the Presiding Bishopric, William B. Preston, Robert T. Burton and John R. Winder.

Conference was called to order by the President.

The choir and congregation sang the hymn which begins:

Come, let us rejoice in the day of salvation;

No longer as strangers on earth need we roam,

Good tidings are sounding to us and each nation,

And shortly the hour of redemption will come.

The opening prayer was offered by Elder John Nicholson.

The choir and congregation sang the hymn:

Our God, we raise to Thee
Thanks for Thy blessings free

We here enjoy;
In this far western land,
A true and chosen band,
Led hither by Thy hand,
Would sing for joy.

PRESIDENT LORENZO SNOW.

OPENING ADDRESS.

I wish to say a few words at the opening of our conference this morning. I feel myself, and I hope every Latter-day Saint does, very grateful for this beautiful morning and the prospect of good weather while we are convened. I trust that every Latter-day Saint will exercise faith that this beautiful weather may continue during conference. Many people that are here this morning and who will be here during our whole proceedings, have come from a long distance, and some have perhaps made what may be called sacrifices in order to come. I want to say to everyone that it is our privilege to be blessed to such an extent that we will feel perfectly repaid for all the inconvenience that may have resulted to us in coming to this gathering. As Latter-day Saints the Lord has placed us in relation with

himself, and in order to carry out the condition that we are in we need His blessing above any other class of people.

Our prospects are sufficiently grand and glorious to cause us to put forth every exertion that we possibly can, in order to secure the blessings that are before us. Nothing should deter us from the exercise of every power that God has bestowed upon us, to make our salvation and exaltation sure. All men and women who are worthy to be called Latter-day Saints should live hour by hour in such a way that if they should be called suddenly from this life into the next they would be prepared. The preparation should be such that we should not fear to be called away suddenly into the spirit life. It is our privilege to so live as to have the spirit of light and intelligence to that extent that we shall feel satisfied that all will be well if we should be called away at any hour.

If we look back at our experience since we received the Gospel, we can see and know that the Lord has blessed us abundantly. If we have been faithful, as we should have been, or if we have not been so faithful as we should have been, but now feel to do right, we have assurances, from our past experience, that everything will be well with us in the future as we tread the path of exaltation and glory, walking in the light of the truth and carefully observing everything that is required of us. If there should be any Latter-day Saints within the sound of my voice that have not reached this assurance in regard to their future, they should not rest satisfied until they have secured it, so that they may know that everything is right with them.

What I want of the Latter-day Saints is that during this conference, as the Elders shall arise to address us, our faith and our prayers may be exercised for each one who speaks, that he may say such things, and that we may have the spirit to receive such things as shall be beneficial to all. This is our privilege and our duty. We have not come here accidentally; we have come in this conference expecting to receive something that will be advantageous to us. The Latter-day Saints most assuredly need to receive good things. Of ourselves we can do nothing.

As Jesus said: "Verily, verily I say unto you, the Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise." He came into this life to do the will of his Father, and not his own will. Our desire and determination should be the same. When things come up that require an exertion on our part, we should bring our wills into subjection to the will of the Father, and feel to say, what is the will of our Father, whom we are here in the world to serve? Then every act that we perform will be a success. We may not see its success today or tomorrow, nevertheless it will result in success.

We have received principles of truth, but not in blindness. We do not walk in blindness, but we walk in the light of truth. We know what we are about and what will be the result of our faithfulness. But we should be wise and prudent; we should learn to govern ourselves, to control our passions, and to bring all our faculties and powers into perfect obedience to the mind and will of God, so that these bodies, which God has given to us, may be governed and controlled in all respects as He would wish. The Latter-day Saints, by being wise and prudent, can make this life a tolerably happy one. We need not live in misery; we need not feel that we are sacrificing all the time, but that what we call sacrifices prove a blessing to us, which we would not receive were it not for this experience. Everything that transpires affecting us individually may be made a blessing, and will be a blessing to us if we act wisely and prudently.

We are not here to fight anybody; we are not here to contend with anybody. We are here to move slowly along, perform the duties that are required at our hands, mind our own business, and let others mind their business or not as they see proper. In this way we shall progress and gain an experience that will be useful to us, not only in this life, but in the life to come.

God bless you, brethren and sisters. May we walk in obedience to the commandments of God continually, and if we do I will assure you that we will receive blessings far greater than we ever anticipated. God bless you, Amen.

ELDER RUDGER CLAWSON.

A Lesson to be Drawn from the Career of King Saul—The Obligation of Obedience to God—The Law of Tithing.

Brethren and sisters: In taking up the Bible this morning, I was very much impressed with certain words that I read therein which touched upon the principle of obedience. President Snow this morning has dwelt somewhat upon this principle. I have many times thought and still think it is one of the cardinal principles of the Gospel. We read in the 9th chapter of I Samuel that God designed to make a king over Israel. He chose a young man by the name of Saul, the son of Kish, a Ben-jaminite. It is said that he was a choice young man, and there was not among the Children of Israel a goodlier person than he. From his shoulders and upward he was higher than any of the people. It seems that the father of Saul had lost his mules, and he sent his son Saul in search of them. As he went forth he met the Prophet Samuel, who had been made acquainted with the fact that God had selected this young man to be king over Israel. Samuel called him in and anointed him to be king. But let me tell you, brethren and sisters, that it was not sufficient that this young man should be a choice young man, of fine appearance and taller by head and shoulders than any others in the House of Israel, but in order that he might be the king and a servant of God, a change must come over him. Man can serve man by the spirit of man, but in order to be a servant of God we must have the spirit of God. So it proved to be in this instance, for Samuel instructed Saul that in returning to his parents he would come up with a company of prophets, and that he should join the prophets, and that the spirit of the Lord would come upon him. Samuel further said to him:

"And thou shalt prophecy with them, and shall be turned into another man."

"7. And let it be, when these signs are come unto thee, that thou do as occasion serve thee, for God is with thee."

"8. And thou shalt go down before me to Gilgal; and behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings; seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do."

Now mark what follows:

"And it was so that when he turned his back to go from Samuel, God gave him another heart; and all those signs came to pass that day."

We can see, brethren and sisters, how this man was favored of God, not only in being called to be king and in presiding over something like three hundred thousand people (for they were numbered in those days, and that was said to be the number) but also that he should receive of the Lord another heart and be changed into a new man. Notwithstanding this, however, there was a flaw in the character of Saul that proved in the end his ruin.

You will remember that Saul was instructed to go down to Gilgal and to remain there seven days, when the prophet would meet him there, and together they should offer burnt offerings and a sacrifice to the Lord, and upon that occasion also the prophet was to tell him what the Lord required. Saul went down to the place appointed, and he waited there for the prophet, but the prophet did not come exactly as the king expected. He may possibly have delayed his coming. At any rate, the king became nervous, for there was some disturbance among the people and the Philistines were about to come against them in battle. So, instead of waiting for the prophet, Saul undertook, of his own authority, to offer up burnt offering and sacrifice, contrary to the commandment of the Lord. When Samuel came down he said to Saul:

"What hast thou done? And Saul said, because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash;

"12. Therefore said I, the Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord; I forced myself, therefore, and offered a burnt offering."

"13. And Samuel said to Saul, thou hast done foolishly; thou hast not kept the commandment of the Lord thy God, which he commanded thee; for now would the Lord have established thy kingdom upon Israel forever."

"14. But now thy kingdom shall not continue; the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee."

Now to Saul it may have appeared a

very simple matter that he should not wait the coming of the prophet. Why could not he, a king, make offering and supplication to the Lord? Why should he wait for the coming of Samuel? Because it was the will and commandment of the Lord, and he did not obey it. In this we have an evidence of the goodness of God in one way and of his strictness in another way. The king was assured by the prophet that if he had obeyed the commandment of God, his kingdom would have been established over Israel forever; but that having departed therefrom, his kingdom should not continue. We have another illustration in the life of Saul of the great importance of being obedient to the commandment of the Lord. When the Children of Israel came to the promised land from Egypt, under the guidance of the Almighty, on one occasion, when they were weary and footsore, the people of the Amalikites came out against them, and harassed them upon the right hand and upon the left and slew their women and their children and their tender ones.

Because of this piece of treachery and unfriendliness to a people who had never injured them, the Lord determined that they should be destroyed, and he told the prophet to write it down in a book of remembrance, that when the people were established in the promised land and became strong they should go against the Amalikites and carry out the commandment of the Lord with respect to that people. Saul was selected by the prophet to perform this duty. He was told to gather together the hosts of Israel and to give battle to the Amalikites. He was commanded to destroy them from the face of the earth, because they had fought against Israel in the day of their weakness and trouble. Saul gathered the hosts of Israel and went against them, and destroyed them. But it is said in the scriptures that Saul and the people spared Agag the king and the best of the sheep and of the oxen and of the fatlings and all that was good, but everything that was vile they destroyed utterly. Samuel came to Saul, and Saul said unto him:

"Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag

the king, and have utterly destroyed the Amalikites.

"21. But the People took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal.

"22. And Samuel said, hath the Lord as great delight in burnt offering and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams.

"23. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

The Lord did not say to Saul that there was anything wrong in burnt offering and sacrifice, but he said that obedience was better than sacrifice.

And later on Samuel said unto Saul, "I will not return with thee; for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel."

In another place it is said that the Lord repented that he made Saul king over Israel, because he had forsaken him and failed to keep his commandments.

It seems to me, brethren and sisters, that we can draw a lesson of wisdom from this story of the king of Israel. We can see that when the Lord gives a commandment to the children of men He requires the strictest obedience to that command. When the Lord speaks he means something. It is not as the conversation of one man with another, when we do not weigh our words and think not of the result thereof, but when the Lord delivers a commandment to his people it is binding upon them. We have the commandments of the Lord in the Bible, in the Book of Doctrine and Covenants, in the Book of Mormon and in other Church works, wherein is set forth the mind and will of the Lord unto His people. Furthermore, we have the living oracles; we have the prophet of God to stand forth in the midst of Israel and deliver unto us the mind and will of God.

The Lord has said in these last days that he will not be mocked, and that we cannot disregard or treat lightly his words. We know that many troubles and evils have come upon the people from time to time because of the disregard of the word of the Lord. We have been told, publicly, by the President of the Church that if the Latter-

day Saints had heeded strictly the word of the Lord delivered to them through the Prophet Joseph Smith, they would now have been established in those eastern lands from which they were driven, and would be today the wealthiest community upon the earth. The Lord would have watched over and delivered them out of the hands of their enemies. It does not follow either that if they had been obedient to the command of God they would not have been brought to this land. I believe they would have been directed to this favored spot, and also established here and blessed abundantly. No doubt some of the evils under which we are struggling at the present time are due in a measure to our disobedience, for we have been instructed that Zion might have been redeemed long ago if the Saints had been faithful.

We have strayed in a measure from the commandments of the Lord. Some of our people have put private interpretations upon the laws of God. Take the law of tithing for instance. It is very simple and easy to be understood. Very few words are employed by the Lord to set this law before his people. He says that He requires of his Saints one-tenth of their interest annually. It seems to me that every man, woman and child could easily determine what their interest is annually. It is not a command of man; it is a command of our Heavenly Father. I have no right to put a private interpretation upon it, or to vary from it, or to say that a man is entitled to figure out this that and the other until he has nothing to pay tithing on, and in some cases until the Lord himself is brought in debt to the individual. I take the law as it comes to us in the Book of Doctrine and Covenants. I have had no trouble in determining just what my tithing is. I have had no trouble in paying my tithing when I have paid it as I went along. The only trouble I ever experienced was when I left it until the end of the year, and when I figured it up it was a source of anxiety to me as to whether I had paid my tithing or not. But if we pay it as we go along, it is a simple matter, and the probabilities are that we will be honest in it with the Lord. It is so with all of the commandments of God.

There is a blessing predicated upon the observance of every commandment. We cannot ignore it or depart from it or change it to suit our own notions and then expect to obtain the blessings. The Lord does His part, we must do ours. So I have rejoiced in contemplating this great and glorious principle of obedience. It has strengthened my faith. It has caused me to make new resolves. I have come to understand a little more than I understood last week or last month, the strictness of the Lord and how careful He is that his servants and people should obey Him, and what is meant when it is said that the Lord would choose a man after his own heart. It meant, I think, that He would choose a man who would obey his commandments. We know that the Savior was a man after the Lord's own heart. We are told that if we would have salvation we must follow the example of the Savior, and the great distinguishing quality of the Savior was his obedience. He came not to do His own will, but the will of the Father in all things. We too should feel that we are not here to do our own will, but the will of the Father. With respect to tithing? Yes. With respect to the Word of Wisdom? Yes. With respect to faith, repentance, baptism and the laying on of hands? Yes. With respect to all the great commandments which the Lord has delivered unto us? Yes. And not one more than another.

We do not single out the principle of tithing and say it is the greatest commandment God has given. We simply say, it is a commandment of God and we should obey it. We do not say that a man will be saved and exalted simply because he obeys the law of tithing. We must live by every word that proceedeth forth out of the mouth of the Lord, and one commandment is as sacred as another. They are all needful for the welfare of the Church and for the accomplishment of the purposes of God. We cannot pick and choose and say we will keep this commandment because it is pleasant to us and we will slight another because it is not agreeable.

I pray that we may be greatly blessed in our conference; that the spirit of the Lord may rest down mightily upon the President of the Church and upon the

brethren who shall be called to address the people, that we may be edified and strengthened, encouraged and renewed in our faith. I ask it in the name of Jesus. Amen.

ELDER ABRAHAM O. WOODRUFF.

Advantages of Colonization and Manual Labor.

Brethren and sisters, in standing before you this morning I assure you I feel very dependent upon the spirit of the Lord to give me utterance. Without that spirit I feel that it would be unprofitable for me and my brethren to occupy the short time allotted to us in conference, where there is so much to be spoken of and so much business to be transacted pertaining to this great people. Therefore I pray that the Lord may bring to my memory some things that I have had upon my mind, and which I desire to speak a few words upon. I will read a portion of the 58th section of the Book of Doctrine and Covenants:

"26. For behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

"27. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"28. For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

"29. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned."

These are the words of the Lord unto this people through the Prophet Joseph Smith, and they are applicable to us at this time. As a people, I believe that when the prophet of God stands before us and says "thus saith the Lord," we all feel in our hearts that he is speaking the mind and will of God. However united we may be in this respect and in other duties that devolve upon us, we are not as united as we ought to be.

I hold that the Latter-day Saint who goes out from the crowded cities, takes up a portion of mother earth, and seeks to establish a home upon that piece of ground, is just as much engaged in the building up of Zion and in the work

of the Lord as they who go out into the world to preach the Gospel of the Lord Jesus. For our spiritual salvation would not amount to very much if it were not coupled with our temporal salvation. We have the battle of life to contend with, as well as the battle for salvation in the world to come. I feel that there is not altogether the united effort among the people of the Lord that there ought to be in our colonization matters. I deprecate the tendency that appears to be increasing among the young Latter-day Saints to rather earn a livelihood in an easy manner, by the use of the pen at the bookkeeper's desk, or the use of the scissors behind the dry goods counter, than to go out and assist in the great colonization that devolves upon this people. I do not feel that it is the duty of the Latter-day Saints to seek their own ease. The man who chooses a life of ease rather than one which will bring himself and his muscle in conflict with the sterility of the soil, does not develop within his heart the love of God as much as does the pioneer who goes forth with a desire to build up Zion materially. It is true, we are not all fitted for the same avocations in life, but I have noted in traveling among the people who are the colonizers of today that in many instances their sons and daughters have a desire to make an easy living. They do not desire to stay on the farm and to labor as their fathers and mothers have done. They lose sight of the fact that brains can be used in the colonization of new countries and in the cultivation of the soil as well as in callings to be found in the city. It is true, that in any avocation in life there is always room at the top; but it is not easy for young men and women to come in from the country and make a good living in the cities. Very often we find them, after they have labored five or ten years, without a home and without anything laid up for their future welfare. They may have had a pretty easy time of it; they may have been able to take advantage of the theatres, the pleasure resorts, etc., but they have not made any material advancement. It is my firm belief that if this spirit prevails among the young Latter-day Saints, it will only be a matter of a generation or two until our

people will be the employed and not the employers. There should be a spirit instilled into the hearts of those who attend the Colleges of the Latter-day Saints, at any rate, to create employment, rather than to seek employment. We have learned by experience that it amounts to but very little to go out into the world and preach the Gospel of the Lord Jesus to the people, and then bring them to these cities where they are not able to gain for themselves a livelihood. Very often bad results have arisen from this condition. There should be as great a desire to possess the earth and to become employers as there should be to go out and preach the Gospel. I do not know the reason of it, but it almost appears as if the young people of today abhorred the thought of using the hammer or the plane, or becoming connected with any business that entails hard work. The desire appears to be to make a living by the head, and not with the body and brain combined. I feel that this is wrong, for in time it will create a one-sided education. It seems to me that now is a good time to urge upon the fathers and mothers to teach their sons and daughters that farm life and the life of the colonizer and pioneer is not all drudgery, but that there are many advantages connected with it. The days of colonizing by this people are by no means past.

There are vast tracts of land which I believe the God of Heaven has kept in reserve for this people. They only wait the diversion of the streams from their natural courses to transform them into thrifty farms and settlements. I believe that for a long time to come this country will furnish to our people places where the climate is good, where there is an abundance of water and land, where they can make good homes for themselves, and where, after a few years of hard labor, they will be able to give employment to others. They will not always have their "nose on the grindstone," nor will they be under the necessity of walking the streets and begging employment of other people. There is scarcely a day passes, when I am in the city, but some one comes to me who desires employment, or better employment than he already has.

A great many of those who are employed in this city at the present time are spending more than they are making. It may be partially on account of extravagant habits that we have acquired in the last few years. But it is nevertheless a very unsatisfactory situation. Where people are busily engaged and have plenty to do, they are generally contented. If we will labor each day so that at the end of the day we can feel that we have accomplished something, we are able to lie down at night and partake of the God-given rest that comes to a tired body. But, as I have stated, very often the desire is to avoid this kind of life, and to shun labor which would soil our hands. This is not the spirit of the latter-day work. If our people do not take advantage of the vast tracts of land that are around us, and make Latter-day Saint homes thereon, we will ultimately find ourselves surrounded by a people not of us, who will possess the earth and take advantage of these opportunities that we are allowing to pass by, apparently unheeded. I believe that it is a righteous desire for a Latter-day Saint to wish to possess some of God's earth; and mothers and fathers can do much better with their children, so far as rearing them in the Gospel of the Lord Jesus Christ is concerned, upon the farm, where they can furnish them employment, than in the crowded cities, where they might have to walk the streets without employment and have nothing to occupy their minds but evil. There are many young Latter-day Saints today being led away in this manner, and I believe that one cause of this is the fact that we are neglecting as a people to make use of the soil, the streams of water, and the elements which surround us.

My brethren and sisters, these are things that it would be well for us to consider. I feel that the Latter-day Saints need more blacksmiths, more mechanics, more colonizers, more young men and young women who are not afraid to go out and battle with the elements, and take advantage of the opportunities which God has placed within our reach, as our fathers and mothers have done. It has made good men and good women of them. They engaged in occupations that today are

considered undesirable, but they are better men and women than we are. We ought to desire to build up the material Zion; and while we may not be commanded in these things, we should, as the revelation which I have read says, be willing to do many things of our own free will and choice.

Where our people have gone forth in organized bodies, in accordance with counsel, to settle up new countries, they have been able to accomplish much. But where they have gone without the advice of their Bishop, or without the knowledge of the President of their Stake, they have contended one with another, have been disunited, and in almost every instance have made a failure of their canals and their colonization in general. Where, however, they have followed the counsels of the servants of the Lord they have been prospered, they have become a wealthy and industrious people, and their sons and daughters have become men and women of muscle and brain.

May God grant that we may improve in respect to some of these things; that we may be a people who will keep constantly in view the necessity of union; that we may seek to support one another materially as well as spiritually; that we may desire to build up one another and thus build up the kingdom of God; that we may eliminate the spirit of selfishness from our hearts, and that we may grow and increase in the knowledge of God and his purposes. This is my prayer in the name of Jesus. Amen.

ELDER MATTHIAS F. COWLEY.

Importance of General Conferences—The Sphere and Regulation of Temporal Affairs—Need for Efficient Elders in the Missionary Field.

My brethren and sisters, I am gratified for the privilege of being with you at this conference, and especially for the opportunity of being instructed by my brethren. I recognize the fact that I am always in need of instruction and admonition. I believe that this is the case with all the Latter-day Saints. That we may be fed with the bread of life, particularly with that portion of it which is adapted to the immediate wants of the Saints, is the object of this general conference. The Church is sixty-nine and a half years of age

today; and while the congregation does not entirely fill this tabernacle, it is very large compared with the membership of the Church on the 6th day of April, 1830. Soon after the organization of the Church, we are informed, by the Doctrine and Covenants, conferences were inaugurated and it was enjoined by revelation that the various branches of the Church should send representative men to the conference, that they might, if called upon, represent the condition of the work of the Lord in their respective branches, and also that they might partake of the spirit which actuated the Prophet of the Lord and his associates.

The importance of these conferences should be impressed upon the Latter-day Saints throughout the Stakes of Zion; and I believe that the spirit of them is extended to the various nations of the earth. I know that when I have been abroad preaching the Gospel, and a conference has occurred during my absence, I have felt the spirit of the occasion. Though I have been absent in body, I have been present in spirit. I have rejoiced in occasions of this character, though thousands of miles away from them.

When Brother Rudger Clawson read from the scriptures this morning, I was reminded of a statement made in the Book of Doctrine and Covenants, which I will read. It is in Section 59:

"Behold, blessed, saith the Lord, are they who have come up unto this land with an eye single to my glory, according to my commandments."

This was revealed to the Prophet Joseph at the time the Saints were assembled in Jackson County, Missouri, that land having been designated by the Lord as the great central gathering place of the Saints of God in this dispensation; and the expression in this paragraph: "Blessed saith the Lord are they that have come up unto this land with an eye single to my glory," is very indicative. The importance of it is demonstrated in subsequent history of the efforts of the Saints of God to establish Zion in Jackson County; for in the inception of this work the Lord communicated to the Prophet Joseph Smith all the keys and authority and every essential for the complete establishment and accomplishment of the

work of God in the last days, and this included the principle of union. Brother Woodruff has been speaking to us this morning relative to the necessity of our having material interest in the work of God. I believe, indeed, I know, that if we confined our worship to the mere singing of hymns and the delivering of religious sermons, the Saints of God would die temporally; and if it were all temporal, they would die spiritually. That which is esteemed temporal and which is deprecated in the estimation of the religious world is sanctioned in the Gospel of Jesus Christ from the fact that all things are spiritual with God. We read in the revelations of God, to the Prophet Joseph, this saying of the Lord:

"Wherefore, verily I say unto you, that all things unto me are spiritual, and not at any time have I given unto you a law which is temporal."

In the establishment of this work the Lord designed to communicate to the Latter-day Saints those principles which should control and govern them in all the temporal transactions of life. Every Latter-day Saint who has the spirit of the Gospel can understand the necessity of this. I maintain that it is an impossibility for men to be engaged for six days in the week in the business transactions of life and to be controlled by the principles which obtain in the world, and enjoy the spirit of the Gospel upon the Sabbath day and to worship Almighty God acceptably. The trouble with us is to a certain extent, we are Latter-day Saints religiously, but Gentiles financially. We are not controlled in the business affairs of life by that spirit of the Gospel which blesses and sanctifies all temporal transactions and makes them spiritual in the sight of God. In my travels among the people I have felt that the Sermon on the Mount, delivered by the Messiah, was the choicest sermon that ever fell from the lips of any earthly being. It is found in the 5th, 6th and 7th chapters of Matthew and also in the third book of Nephi. The injunctions He there gave are practical, essential, and adapted to the wants of the people of God, in every dispensation and in every part of the earth. The Lord revealed to the Prophet Joseph Smith the principles upon which the Zion of God could be

established and perpetuated. He made known unto him that there should be a common interest in the things of God; that every talent should be blessed and sanctified to the establishment of the work of God upon the earth; that no matter what might be the peculiar gifts bestowed upon the individual, they should all be used in the accomplishment of the purposes of God. As a people we are diversely gifted.

I remember reading a revelation in this book of Doctrine and Covenants, wherein the Lord says that He would not make the Prophet Joseph mighty in temporal things, because his work was in another direction. He was entrusted with the keys and the revelations of God, many of which had been kept hid from the foundation of the world, and He laid the foundation of this work and gave revelations which would enable his successors and the people of God for many years to build upon it. The Lord revealed to him what we call the United Order, by which all the time and all the talents of all the Saints of God should be employed for the general benefit of the cause. I remember reading in this book of a branch of the Church that had come up from Colesville, in the State of New York, and they had made a solemn covenant with the Lord that they would consecrate their property to His cause, but they broke that covenant, and it was a very serious sin in the sight of God. They had broken a solemn pledge, and they were made to realize the fulfillment of the saying that God would not be mocked, although it may not have been so serious and swift a judgment as that pronounced upon Ananias and Sapphira in the days of the Apostles. The effort was made then to establish the United Order. Jesus sought to establish the work of God more fully than the house of Judah would accept it. You remember that He said to them:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.

"38. Behold, your house is left unto you desolate.

"39. For I say unto you, ye shall not see me henceforth, till ye shall say,

blessed is he that cometh in the name of the Lord."

The day is coming when they will be willing to accept the principle of gathering which they then rejected. But, as I have said, the effort was made to establish the principles of the United Order subsequent to the ascension of Jesus. They had, it is said, all things in common. On one occasion Ananias came to the Apostle Peter ostensibly to consecrate all that he had received under the blessings of the Almighty. The scriptures inform us that he and his wife had sold a possession and he brought a certain part of it and laid it at the feet of the Apostle Peter, who was the Presiding Apostle of the Church and who had received the keys not only to baptize for the remission of sins, to lay on hands for the gift of the Holy Ghost and to administer the sacrament of the Lord's supper, but also to administer in those things that pertain to the celestial kingdom here upon this earth. Now Peter, under the influence of the Holy Ghost, discerned that the man was not honest in his offering, and he said unto him:

"Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?"

"While it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God."

"And Ananias, hearing these words, fell down, and gave up the Ghost."

Shortly afterwards his wife came in, and she also lied in relation to this business. These are principles my brethren and sisters, that are attended by the power of God, if they are observed. But they are attended by the judgments of God if they are violated. These principles were carried out in the City of Enoch until the city was translated. They were carried out for a few generations upon this continent by the Nephites, and the Book of Mormon tells us that not one of that generation was lost, because they were equal before the Lord and labored for the same end. The Lord revealed to the Prophet Joseph the same principles. The Saints of God failed to carry them out because of selfishness. The Lord revealed that Zion never could be redeemed, only by the law of consecration.

Because the people were not prepared to receive and obey it, Joseph Smith and Oliver Cowdery besought the Lord to know what He required at their hands as a tithing. As a result of that condition, He gave the law of tithing wherein is required a tenth of all the interest of the people annually. The Lord specified what the tithing should be used for, and that it should be disbursed under the direction of the Presidency of the Church.

Now, my brethren and sisters, the people who came to Zion without having an eye single to the glory of God lost their right to an inheritance. When they came up with sinister motives, and their hearts were not devoted to the work of God, they suffered the disapproval of the Almighty. The same statement will apply to us in these valleys of the mountains. We have been led here by the inspiration of the Almighty. The same inspiration has controlled and guided the Presidency of the Church in locating these Stakes of Zion, these cities and towns, throughout the length and breadth of this inter-mountain country.

God has blessed us with abundance. The great majority of the Latter-day Saints own their own homes. If you were to ask them how many of them owned their own homes in their native lands, possibly four-fifths of them would say that they did not. If you were to ask them how many of them conducted a profitable business of their own before they came here, four-fifths would perhaps have to give the same answer. Yet in the prosperity that has attended us in the establishment of our cities, towns and in the building up of the Stakes of Zion in this country, we have not manifested the gratitude to God for his choice blessings which we ought to have done. We have an abundance of blessings, especially of a temporal character, and we ought to be willing to comply with the requirements that are made of us, and honestly and completely pay our tithing and our offerings.

I rejoice in this work. I rejoice in bearing testimony to the truth of the Gospel and that we have a Prophet of God standing at our head today—President Lorenzo Snow—who enjoys the inspiration of the Holy Spirit and whose

counsel to the Latter-day Saints comes from the Lord. May God help us to carry it out, and to exemplify in our lives the principles which we testify God has restored to the earth in these last days. I wish to urge the Latter-day Saints to teach their sons and their daughters the principles of the everlasting Gospel. There is a great necessity today, in the various missions abroad, for efficient men to preach the Gospel and to represent the people of God. Many of the young men that go from our Stakes of Zion to preach the Gospel have not studied it. They have not taken advantage of the opportunities afforded them in the Mutual Improvement Association, in the Sunday school and in other organizations. I am sorry to say that some of them have been grossly neglected by their parents. I have found Elders who did not believe in some of the principles of the Gospel. They said they had not been taught to them and they had been neglected by their parents. They had been engaged in herding sheep and other avocations, and had not taken pains to prepare themselves. The result was there was one principle of the Gospel, at least, that they did not understand, and consequently they did not teach or defend it. To my mind this was a very sorrowful condition, and it cast reflection upon the parents and teachers of those Elders. I do not suppose that there is a mission upon the earth that would not desire to have more Elders than they now have, especially Elders who are better qualified and more thoroughly indoctrinated in the principles of the Gospel and more thoroughly imbued with the inspiration of the Holy Ghost before they leave their homes and shoulder the responsibility of carrying the message of eternal life to the nations of the earth. I know this is the case in the United States. I have recently had the privilege of visiting with President Kelch the conferences of the Northern States Mission, and I found the Elders laboring earnestly to spread the Gospel among the people of that region.

Brethren and sisters, let us heed the instructions that are given to us at this conference and endeavor to apply them to our lives, that we may profit thereby.

God help us to do so, is my prayer in the name of Jesus. Amen.

The choir sang the anthem:

"From afar, gracious Lord,
Thou hast gathered Thy flock."

Benediction by Elder Angus M. Cannon.

AFTERNOON SESSION.

2 p. m.

The choir sang the hymn which begins:

"High on the mountain top
A banner is unfurled;
Ye nations now look up,
It waves to all the world."

Prayer by Elder Joseph W. McMurrin.

"Glorious things of thee are spoken,
Zion, city of our God!
He whose word cannot be broken,
Chose thee for His own abode,"

was sung by the choir.

ELDER ANTHON H. LUND.

Benefit of Having the Living Oracles—The Way to the Tree of Life—The Oral and the Written Word of God—Fulfillment of Ancient and Modern Revelation—The Law of Tithing.

I hope I shall be able to make myself heard by this vast congregation. I was very much interested in the remarks of our brethren this forenoon, and the subjects they touched upon are of great value and importance to us as a people. When Brother Cowley spoke he alluded to the blessings we have received in having the living word of God in our midst and the Prophet of God to lead us. It made me think, do we really appreciate this great blessing of having inspired men in our midst to lead us? Do we give heed to their counsel and advice? The brethren have dwelt upon the importance of paying heed unto the Lord's commandments to His people. When He commands, He desires His children to obey. Obedience to the Father's will is a principle that we must all learn. He has not left us in the dark in regard to what He wants us to do. I believe the Latter-day Saints have more faith and a stronger testimony than any other people. They received this strong testimony when the hands of the servants of God were laid upon their heads. They received the Holy Ghost, which leads into all truth and makes known the Father's will. So that, while we have inspired men in our midst to give us the word of the Lord, we are not de-

pendent upon that alone. The Lord has given unto us His Holy Spirit to witness unto our spirits whether that which is given us is right or not. The Latter-day Saints who perform their duty are not in the dark in regard to the counsel which they receive. When it comes from the servants of God unto them the Holy Spirit gives them a testimony that it is true.

Lehi of old had a beautiful dream. He saw the world spread before him. He stood by a tree—the tree of life—enjoyed its precious fruit and saw how multitudes were hurrying to get to that tree. He saw that there was a mist came down that obscured the tree of life from the view of the multitude. They wanted to reach it, but this darkness or mist prevented them from seeing it. The Lord, however, had provided means whereby they could reach it. There was a path leading to the tree and at the side of it a rod of iron. By taking hold of this and following it, although they were not able to see the tree, but believing what had been told them, that this rod led to the tree of life, many found it. But many would not take hold of the iron rod, and they went astray and did not reach the tree with its precious fruit. Lehi saw also how that the greater number were walking on the other side of a river, which divided them from the tree of life. They went to a spacious building. He saw his own children, Laman and Lemuel, and He feared for them when he saw that they did not come where he was. His wife and his other children, shared with him the blessing of partaking of the fruit of the tree of life. This iron rod, it was explained, is the word of God. By taking hold of that we need not go astray. Although we may have to look forward with the eye of faith, holding to the iron rod we will be just as safe as if there were no mist.

We are blessed, brethren and sisters, in having the word of God in our midst; not only the written word, but also the living word of God. We are thankful that we have so much of the written word of God in our midst. While we do not look upon the Bible as many Protestants do, still we have just as great reverence for it as they have. We have just as great a testimony,

and greater, that it contains the word of God. We revere its contents, and we are trying to carry them out in our lives. We have testimony of the truth of the Bible from other sources, which the world do not accept, however. But the book itself proves to us that it is genuine. Its own prophecies, fulfilled since it was written, prove to us that it is a book containing the word of God. Look at Daniel's prophecy. In what a nutshell is the history of the future portrayed there? We could not any better describe it today, after we have followed history down for more than two thousand years. Daniel's prophecies are like history written beforehand, showing that they were inspired. The words of Jesus have been fulfilled since they were written and given to the world. In Matthew we have a clear prophecy concerning the Temple and the City of Jerusalem. How deeply I felt impressed when I sat on Mount Olivet and looked down upon the Temple ground. I thought of the prediction that not one stone of that building should be left upon another. This was uttered when Jerusalem was flourishing. It seemed an impossibility that such a prophecy could be fulfilled, but within forty years it came to pass. The Temple, built of large masses of rock, was entirely destroyed, the stones carried away and the Temple ground plowed, so as to obliterate any trace of the Temple. It was considered policy by a Roman emperor to do this, but it was the fulfillment of a prophecy of Jesus. We look upon the Bible as containing the word of God written to those of old, but much of it in a general way applies to us.

We also believe the Book of Mormon to contain the word of God. We look at its contents and we find that it contains internal evidences of its truth, that it sets forth, which also show that it is a divinely inspired book. Take the tenth chapter of second Nephi, and you will find that in that book, which was published to the world some months before the Church of Jesus Christ was organized, prophecies concerning our time. It alludes to this land; it designates it as the land of Zion and tells how the Gentiles shall come and enjoy liberty here; that there shall be no king here, and that those

who fight against Zion shall not succeed. The prediction that there shall be no kings upon the land has been fulfilled even in our day. When I read of Dom Pedro of Brazil having been dethroned, and the report went forth that being so popular he might again take the reigns of government over that state, I said that I did not believe that he would do so. I believed that the words uttered by Nephi, six hundred years before Christ, would be fulfilled, and that the time was hastening when there should not be any kings upon this land. When Louis Napoleon tried to establish an empire in Mexico he miserably failed, and the man who tried to become king there lost his life.

But I specially want to draw your attention to the allusion to this being a land of Zion. It here gives us an intimation of the gathering; that people should come from other nations, gather to this land, establish a Zion and that the Lord should protect them so that the enemies of Zion should not have power over her. This was years before emigration to this country took place, but the prophecy has been fulfilled. We look upon this as the land of Zion, and the principle of gathering, though a unique one, has been one that has pervaded the teachings and belief of the Latter-day Saints from the beginning. Even before the Elders in their missionary labors have said anything about a Zion, the spirit of God has witnessed to the spirits of those who have received the Gospel that there would be a gathering, but that God would have a people of His own and that they would be gathered to one place. From the very beginning of the Gospel being sent to England we have evidence to prove this. I have seen in my administrations how quickly this spirit has taken possession of the Saints. And while we do not urge gathering today, feeling that the work will be strengthened by most of the Saints remaining in the branches for a time and helping the Elders carry the warning message of the Gospel, yet the principle of gathering is just as true today as ever it has been. We feel, however, that it is better for those who receive the Gospel abroad to become well grounded in the faith before they make the sacrifice of leav-

ing their homes and their relatives, and when they are well grounded in the faith and have helped to build up the Church where they have received the Gospel, we want them to gather with us and to make a part of the great united Church of God.

We have also the Book of Doctrine and Covenants, which contains numerous prophecies that have already been fulfilled. Take the 45th Section and that alludes to the gathering. The first year after the Church was organized this revelation was given and it plainly tells us that the people should gather from all the nations to this land, and that no weapon formed against Zion should prosper. Take the 49th Section, and what a plain prophecy it contains! So early in our history we are told that Jacob should flourish on the mountains—alluding to the people coming to the mountains and becoming a strong people here, as the Prophet Joseph prophesied twelve years after the organization of the Church.

These books we look upon as containing the word of God to us. But further, we believe that God has living witnesses upon the earth; that He has a mouth-piece upon the earth to give forth His words. Joseph Smith was a Prophet of God. His teachings prove that what he taught was divinely inspired. Some of his prophecies have been fulfilled, and others remain to be fulfilled. His predictions have not been guesswork. In 1832 he looked down and saw the fate of the nation. Earlier than that he told us the fate of the Church. Now it is reasonable to suppose that if the Lord raised up a Prophet, that Prophet would say something in regard to these two important things—the nation and the Church, and he did. He told how the Church would be persecuted and driven, and that even the blood of some should be spilt and should cry unto Heaven against those who had shed it. He prophesied that the Church should go to the Rocky Mountains, and he was so much impressed with the spirit of this that he appointed a committee to go and search for a place to locate the Saints. He did not live to see this accomplished, but we have seen this prophecy fulfilled. In regard to the nation he plainly foretold where the Rebellion should

begin and what its results should be. Every one can see plainly that part of that revelation has been fulfilled and the other part remains to be fulfilled. Take the successors of the Prophet Joseph, and they have been inspired of the Lord to give His word unto the people, and we have known that it has been the word of the Lord.

Today, brethren and sisters, the word of the Lord to us through His Prophet is that we should remember the law of tithing. It has been preached to you in many of your Stakes, and I am very happy to see the response that you have made to the call of the servants of the Lord. I hope that this will not be a temporary effect, but that you will all see and appreciate the importance of continually obeying the word of the Lord. Today we are walking in faith; that mist which Nephi saw lies around us, but we are shown the iron rod. Let us not let go of it and think that we can follow in another direction and that we will get through any way. If you and I shall obtain the privilege of eating of that precious fruit of the tree of life, we must hold to the iron rod. When the servants of God give us His word, let us cling to it; let us obey His will, and we will have no cause for regrets. In the book of Doctrine and Covenants we are taught that no religion has salvation in it that does not ask for sacrifice. It should not be a great sacrifice to us to pay our tithing. Great blessings have been promised those who will obey this law. The experience of the Saints has been that the Lord has fulfilled His promise in this regard. Before I close I wish to say to all: if you want your faith strengthened, if you want your testimony made clearer, pay your tithing and the Lord through His spirit will witness His approbation of your work. God bless you all. Amen.

ELDER MARRINER W. MERRILL.

What the Word of the Lord Means to the Saints—None are Exempt from the Law—The Bondage of Debt should be Avoided—The Burdens of the Church should be Decreased—Prosperity can be Secured.

This is a very solemn assembly, a very important meeting, and one where we may consider our standing and fellowship with each other and with the Lord and sit in judgment upon ourselves. A passage of scripture comes

to my mind. It is a **saying** of one of the prophets, written in the Bible, and it reads like this:

"Search me, O God, and know my heart; try me, and know my thoughts; "And see if there be any wicked way in me, and lead me in the way everlasting."

This is a very important saying, and we may find profit in it by making it applicable to ourselves. No doubt many of this congregation have had testimonies of this work. They have seen the power of God made manifest. The gifts and blessings of the Gospel which we have embraced have not passed away from the Church. There is in the Church all the gifts, blessings and graces of the Gospel, and they are made manifest in many instances among the Saints, and would be more so had we more faith and exercised more diligence in serving the Lord. Every speaker doubtless that you will hear during this conference will have something to say different from former speakers. There are a variety of subjects in the Gospel that are of vast interest to us, and we come to Conference from far and near to consider that which may be presented to us for our guidance, for our profit, and for our instruction in the future. Hence the speakers do not confine themselves entirely to the written word, but speak as they are moved upon by the Holy Ghost. While listening to my brethren I have thought what an important position it is for one to occupy to stand before so many people and have their time and attention. Surely we ought to be inspired of the Lord, so that our words may be instructive and interesting to the people. We are here from different parts of the land, agreeable to the appointment of our conference, and we are here to listen, to make notes and to write down what may be said that is applicable to our case.

The brethren who are our leaders, you have known for so many years that no doubt you have implicit confidence in them. We all have implicit confidence in the Presidency. We have known them for a great many years. We knew our beloved President before he was drowned in the Pacific ocean. President Snow was drowned once; at least after he was taken out of the water, he was pronounced dead; but

the Lord brought him to life again and has made him mighty in the earth to declare His word unto the people. This is no vain thing; it is a reality. The Lord has a mouthpiece on the earth in the person of President Lorenzo Snow. Many of the Saints have lately heard his voice on a certain subject, relative to the welfare of the people of God. The Lord spoke to him and he spoke to the people. When President Snow was inaugurated as President of the Church every one present at that time felt a testimony from the Lord that he was the right man in the right place. I want to bear testimony to you that the Lord has spoken to President Snow in relation to the law of tithing. The Lord has looked down upon the people and beheld their condition, and seeing that they were straying to a certain extent from the laws of the Lord, He brought this subject forth unto us, and I bear record that it is from the Lord. It means, too, just exactly what it says—that we must from this time forth pay our tithes and offerings to the Lord. Not half do it; but do it completely.

I have had the experience of being a Bishop about eighteen years in the Church, and the Bishops have to deal with tithing matters. I can truthfully say, in looking over the history of my ministration, as a Bishop, that there were very few people indeed who paid their tithing. I can call to mind a few that in my judgment paid their tithing in full, but they were very few in the Ward where I presided. This is an important matter, my brethren and sisters. It applies to all of us. No man or woman is exempt. I do not know of any members of the Church being exempt from this law, even if he or she has to draw support from the Church. The tithing is due on whatever they draw. I say to you that if we will from this time on renew our diligence in regard to observing this law, the Lord will redeem us, and, as Brother Lund said, our faith will be increased. You mark it, the people who pay their tithing will have an increase of faith and an increase of prosperity. It is the shortest and easiest way to extricate ourselves from debt and to redeem the mortgages on our homes. I heard a man bear record to me two

or three years ago on that point. He said: "I have paid my tithing recently, and I have been prospered. The way is opening up and things are becoming more easy with me."

I would not advise you, my brethren and sisters, to worry or to lose any sleep over anything, but go along in the even tenor of your way, do your duty before the Lord and before your family, and set an example that is worthy of imitation. A great many of our people are in bondage. In other words, they are in debt. Their homes are mortgaged, their farms are mortgaged. This is all wrong. We should not place ourselves in bondage. Perhaps there are mitigating circumstances in some cases and good reasons why some people are involved; but such cases are few. A great many people have entered into these obligations unwisely. They have spent their means unwisely and have nothing to show for it. We want to begin to redeem ourselves; turn our faces to the Lord and intreat the Lord about our affairs. There is no wrong in going into our secret places and telling the Lord our circumstances, and if you will do this, you will find relief. You will have the suggestions of the Spirit, and ways will be opened up that you will not have thought of. If you will pay your tithing honestly before the Lord, He will hear and answer your prayers and the day will come when this people will be redeemed and their mortgages will be lifted. For the Latter-day Saints are a good people and the Lord loves them. If we were not a good people, we would not have the promise of being forgiven. I think I have heard President Snow say that if we would do better now, the Lord would forgive us for the past. This is an intimation that the Lord loves His people, because there are many pure and devoted Latter-day Saints among them. Of course, we are not all what we ought to be, but we may become what we ought to be by turning our attention to our duty in the callings of the Priesthood.

The idea has been common in the past that the Church could do everything—it could build every meeting house and every tabernacle almost throughout the land. Numerous applications were

made to the Church, and in the goodness and sympathy of the souls of the Presidency and brethren they have conceded to our wishes in many instances, and tens of thousands of dollars have been appropriated to the people that we could have got along without. Now, I know a little about the affairs of the Church; not a great deal; but if you Bishops and Presidents of Stakes will take my counsel, you will not ask the Trustee-in-Trust for anything until his hands are relieved. We do not want him weighed down with obligations. We want to hold up his hands; to lift the Church from under its obligations, and to become a free people. We want to become lenders, and not borrowers, and we can do it, if we will set ourselves to accomplish the work. The Lord does not require, nor never has required, anything of us but what we can accomplish if we set our hearts to the work. We need to be very careful and very economical in our own affairs, and we will prosper in the land.

The people in the north, and perhaps in the south, have met with some reverses this year on account of the frost destroying their crops to a certain extent. I have heard it said that in one of the Stakes of Zion there is at least ten thousand dollars worth of grain injured by the frost. A great many of the brethren perhaps are more or less discouraged because of this. We say to you brethren, be comforted, and be of good cheer. The hand of the Lord is in all these things and prosperity will come to you. Your fields shall be fruitful and the frost shall be stayed, because of your diligence in serving the Lord. He brings things upon us sometimes to try our faith and our devotion to His work; but He will lift us up, and we will be placed on a plane where we will have joy and consolation in the goodness and mercy of the Lord to us. Who that has watched the course of events for the last forty or fifty years has not seen the hand of the Lord over this people in these mountain valleys, where, in early times, it was thought impossible to raise grain or vegetables? These valleys have been made fruitful; the elements have been tempered to the good of the people, the blessings of the Lord have been upon the land and the

people as a whole are becoming wealthier every year, getting better homes, better surroundings, better meeting houses, better school houses and everything better. The blessings of the Lord are upon us, if we can only acknowledge the hand of the Lord in them.

My brethren and sisters, I do not want to weary you at this time, but I want to see the Saints prosper. I know this work is true. I learned this many years ago. I left the grave of my father, the fireside of my mother, a boy alone in the world, without a cent in my pocket, to associate myself with the Latter-day Saints. Why? Because I had a testimony from the Lord that this work was true, that Joseph Smith was a great Prophet of God, and that his brethren of the Twelve were great men of God and Seers and Revelators. The Church will never be left without a Prophet nor without Seers and Revelators. My life has not been all smooth sailing. I have had the hard and the rough times in the early days here, but I have had testimony upon testimony that this work is from God. If you do not know it is true, it is because you have not sought as diligently as you ought to do. Every member of the Church may know that this is the work of God. Every young man may know it, whether he goes on a mission or stays at home, every young woman may have divine evidence from the Lord. You all may know it, if you will seek for it earnestly and devotedly. What greater blessing can we have than to be able to give a reason for the hope that we have. Whether we live or die, it matters not, so long as we are in the line of duty, and so long as we can say: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me."

May the Lord bless us and fill us with His power and manifest His blessings unto us, that we may go home with the spirit of this conference and disseminate it throughout the land, that there may be an awakening among the people, and that the Lord may approve of us and our labors and bless us accordingly. God bless you. Amen.

ELDER HEBER J. GRANT.

Effects Produced by the Lives of Great Characters
—Blessings of God Secured by Obedience—When
the Lord gives Commands He opens the way for
the Obedient to Fulfill them.

I rejoice exceedingly at again having the opportunity of meeting with the Latter-day Saints in General Conference. I have listened with a great deal of pleasure to the remarks that have been made by the brethren who have spoken, and I earnestly desire that the time which I occupy may be for our mutual benefit, to strengthen us in the faith of the Gospel, and to inspire us with a determination to press forward in the discharge of the many duties and responsibilities resting upon us as members of the Church. We all, no doubt, look around in life and from our observation of men, or from our reading of the lives of those who have died, form our ideals, and we try to live and to be like those whom we admire. There is no character with which I have been familiar through my reading that has inspired me more than has Nephi of old. I can never read the life of that man without being inspired with a desire to be faithful, diligent and true to the Lord, that I may be abundantly blessed of the Lord, as was Nephi. If we all could be inspired with a determination to live as this man lived, there is no question in my mind but we would grow and increase in the Spirit of God, and in power and ability to do the will of our Heavenly Father on the earth. Alma says that the Lord granteth unto men according to their desires, whether they be for life or death, for joy or remorse of conscience. As Latter-day Saints, let us have a desire to live lives of usefulness, and to be instruments in the hands of God of accomplishing much good.

I have read and spoken time and time again from the section of the Book of Doctrine and Covenants from which Brother Woodruff read this morning. I have felt a desire in my heart to be anxiously engaged in a good cause, and to bring to pass much righteousness of my own free will. I have endeavored to impress this also upon the minds of those with whom I have been laboring since being called to minister among the people. I desire to read a few words more from this same section.

After telling us to be anxiously engaged in a good cause, and not to wait to be commanded in all things, the Lord says:

"Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments?"

"Who am I, saith the Lord, that have promised and have not fulfilled?"

"I command and a man obeys not, I revoke and they receive not the blessing."

"Then they say in their hearts, this is not the work of the Lord, for His promises are not fulfilled. But wo unto such, for their reward lurketh beneath, and not from above."

I know scores of Latter-day Saints who have been commanded of the Lord time and time again, but have failed to receive the blessings promised through the fulfillment of the commandments of God, because they have obeyed not. Yet they have accused the Lord of failing to fulfill His promises made to those who obey His commandments. I have ever known that those who pay not their tithing are the ones that criticise the expenditure of the tithing. Those who are approached for donations for laudable purposes, sometimes under the direction of the Presidency of the Church, and who refuse to contribute, are the ones that criticise the Presidency of the Church and the Apostles for calling upon them for means. But I find that the men who obey are those who testify that the promises of God are fulfilled. Therefore, it behooves each and every one of us to be true and energetic.

I desire to read a few words from the writings of the Prophet Nephi. After hearing the testimony of his rather, and after they had gone into the wilderness Nephi says:

"16. And it came to pass that I Nephi, being exceeding young, nevertheless being large in stature, and also having great desires to know of the mysteries of God, wherefore I did cry unto the Lord; and behold he did visit me, and did soften my heart that I did believe all the words which had been spoken by my father, wherefore I did not rebel against him like unto my brothers.

"17. And I spake unto Sam, making known unto him the things which the Lord had manifested unto me by his Holy Spirit. And it came to pass that he believed in my words;

"18. But behold Laman and Lemuel would not hearken unto my words; and being grieved because of the hardness of their hearts, I cried unto the Lord for them.

"19. And it came to pass that the Lord

spake unto me, saying, blessed art thou, Nephi, because of thy faith, for thou hast sought me diligently, with lowliness of heart.

"20. And inasmuch as ye shall keep my commandments—"

This is the point that I desire to impress upon your minds.

"And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise; yea, even a land which I have prepared for you; yea, a land which is choice above all other lands."

I say to the Latter-day Saints that this last statement is one of the testimonies of the truthfulness of this record, because this is a land choice above all other lands, and God has blessed the people upon this land. He has fulfilled the words recorded in this book time and time again, that those who should come up to fight against the people of this land should not prosper. After Nephi had been thus abundantly blessed of the Lord, when he returned to his father, who had received a commandment from the Lord that his sons should go back to Jerusalem for the brass plates, Laman and Lemuel were murmuring against this commandment. But these are the words of Nephi:

"And it came to pass that I, Nephi, said unto my father, I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save He shall prepare a way for them that they may accomplish the thing which he commandeth them.

"And it came to pass that when my father had heard these words he was exceeding glad, for he knew that I had been blessed of the Lord."

We will all be blessed of the Lord if we have this same spirit and realize that no obstacles are insurmountable when God commands and we obey. I heard Brother Lyman once remark in a meeting of the Quorum of the Apostles, that he knew of no man who had ever been blessed by one of the Quorum of the Apostles or by the Presidency of the Church and had been sent out to fulfill a mission that had failed to do so. There might be those whose hearts they did touch, but there were those whose hearts could be reached. There never was a member of the Quorum of the Apostles sent upon a mission, but

what sooner or later fulfilled that mission. This is a testimony of the statement of Nephi: "For I know that the Lord giveth no commandments unto the children of men, save He shall prepare a way for them that they may accomplish the thing which He commandeth them." Let us realize this and that the keeping of the commandments of God will bring to us the light and inspiration of His Spirit. Then the desire of our hearts will be to know the mind and will of the Lord, and we will pray for strength and ability to carry it out, thereby following in the footsteps of our Lord and Master Jesus Christ. After the sons of Lehi had gone up to try and get the plates and were driven back, and Nephi's brethren desired to return to their father, Nephi said unto them.

"That as the Lord liveth, and as we live, we will not go down unto our father in the wilderness, until we have accomplished the thing which the Lord hath commanded us.

"Wherefore let us be faithful in keeping the commandments of the Lord."

Here is the key: Nephi knew how to be successful. Let us therefore be faithful in keeping the commandments of the Lord.

"Therefore let us go down to the land of our father's inheritance, for behold, he left gold and silver and all manner of riches. And all this he hath done because of the commandments of the Lord."

After they had been driven the second time and Laban had stolen their gold and silver that they had offered him for the plates, Laman and Lemuel murmured again, and said that Laban could command his fifty and would slay them. And Nephi replied:

"Let us go up again unto Jerusalem, and let us be faithful in keeping the commandments of the Lord; for behold he is mightier than all the earth, then why not mightier than Laban and his fifty, yea, or even than his tens of thousands."

That is the kind of faith to have. Let us be faithful in keeping the commandments of God and then we know that we can win the battle, though we may be opposed by a man with his tens of thousands. The final result was that Nephi got the plates. We find recorded here also that Nephi was commanded of the Lord to build a vessel. His brethren laughed at him when they saw he was sorrowful because they

refused to help him to build the vessel. Nephi said to them:

"Behold, my soul is rent with anguish because of you, and my heart is pained; for I fear lest ye shall be cast off forever. Behold, I am full of the Spirit of God, insomuch that my frame has no strength."

Nephi continues:

"And now it came to pass that when I had spoken these words, they were angry with me and were desirous to throw me into the depths of the sea; and as they came forth to lay their hands upon me, I spake unto them, saying: In the name of the Almighty God, I command you that ye touch me not, for I am filled with the power of God even unto the consuming of my flesh; and whoso shall lay their hands upon me, shall wither even as a dried reed; and he shall be as naught before the power of God, for God shall smite him.

"And it came to pass that I, Nephi, said unto them, that they should murmur no more against their father; neither should they withhold their labor from me, for God had commanded me that I should build a ship."

On another occasion when Nephi was in affliction, having been bound by his brethren on the ship, and they unbound him because they were afraid of the storm, Nephi said:

"Wherefore they came unto me, and loosed the bands which were upon my wrists; and behold they had swollen exceedingly; and also mine ankles were much swollen, and great was the soreness thereof.

"Nevertheless I did look unto my God, and I did praise Him all the day long; and I did not murmur against the Lord, because of mine afflictions."

We find here a man of faith; a man who submits to affliction without murmuring. In all his history we find that he followed the commandments of the Lord. The Lord said to him in the beginning that if he followed His commandments he should be prospered in the land, and he was prospered. I wish to bear my testimony to the Latter-day Saints that all of us who will obey the commandments of God will be prospered in the land. Sacrifice doth bring forth the blessings of heaven. I bear my testimony to the truth of what Brother Lund has said today, that if the people will pay their tithes and offerings, they will not only be blessed in their material affairs, but they will be abundantly blessed with increased outpouring of the Spirit of the Lord. We find recorded in Section 130 of the book

of Doctrine and Covenants, the following:

"There is a law, irrevocably decreed in heaven before the foundation of this world, upon which all blessings are predicated;

"21. And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

I bear witness to you, as an Apostle of the Lord Jesus Christ, that material and spiritual prosperity is predicated upon the fulfillment of the duties and responsibilities that rest upon us as Latter-day Saints. I have rejoiced exceedingly that the debts which the people owe to the Lord in tithing have been forgiven by the Prophet of God. But I want to say to those who are able to pay those debts, it will be a great deal better for them if they will do so, notwithstanding they have been forgiven. If the Lord will help me, I propose to pay every debt that I owe in the world. I propose with the help of the Lord to be true to my fellowmen in fulfilling every obligation that I have entered into with them. But above all and beyond all, I propose to fulfill my obligation, to the best of my ability, to God my Heavenly Father. I have been ridiculed in the public prints because I said that a man's duty was to pay his debts to the Lord if he did not pay his debts to his fellowman. I repeat that. God my Heavenly Father has blessed me with a knowledge of the Gospel. I do know that God lives; I do know that Jesus is the Christ; I do know that Joseph Smith was a Prophet of God; I do know that Lorenzo Snow is a Prophet of God; I know that God loves me; that He blesses me; that I am one of His children; that I am under obligations to Him; and that all I have on earth, all that I will ever receive here or hereafter, I am indebted to Him for it. Therefore, I say, shall I not fulfill the duties and obligations that I owe to my Creator and loving Parent before I fulfill my obligations to my fellowman. Has any man ever loaned me money because he loved me? No; he has loaned it to me because he wanted his interest. With the help of the Lord I propose to keep the commandments of the Lord, and then I do know that I shall be able to pay all that I owe; because I know that God blesses those who keep His commandments. I know

that I never made a sacrifice of a financial nature in my life to help the advancement of God's work, without being abundantly rewarded therefor. Not only materially, but I grew in the knowledge of the Gospel and in the Spirit of God, which is worth more than all the wealth and honors of men. I desire never to allow my heart to wither up, so to speak, but rather to have it grow and expand. I desire to seek first the kingdom of God. I do know and bear witness to you that if I do it, all other things for my good will be added unto me. And what I bear witness to pertaining to myself, I bear witness to for all the Latter-day Saints. If you desire the Spirit of God, be honest in keeping the commandments of God. If you desire prosperity, and at the same time the testimony of the Gospel, pay all your obligations to God and you shall have it. If you are not honest with God, you may prosper and you may be blessed with the things of this world, but they will crowd out from your heart the spirit of the Gospel; you will become covetous of your own means and lose the inspiration of Almighty God. The Savior told us that if we gained the whole world and lost our own souls, it would profit us nothing. We have started out for life eternal, the greatest of all the gifts of God to man, and keeping the commandments of God will bring it to us. May God bless you. Amen.

ELDER GEORGE TEASDALE.

The Restoration of the Gospel Produced the Gathering—Exhortation Regarding the Law of Tithing—The Latter-day Saints do nothing that should draw out the Enemy of the World upon them—Knowledge and Wisdom come by Experience—The National Constitution should be Supported.

"1. Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful.

"2. For, behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins:

"3. Wherefore, a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies:

"4. Wherefore, ye shall partake of

none, except it is made new among you; yea, in this my Father's kingdom which shall be built up on the earth.

"5. Behold, this is wisdom in me: wherefore, marvel not, for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni, whom I have sent unto you to reveal the Book of Mormon, containing the fullness of my everlasting gospel, to whom I have committed the keys of the record of the stick of Ephraim;

"6. And also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things, spoken by the mouth of all the holy Prophets since the world began, concerning the last days:

"7. And also John the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias;

"8. Which John I have sent unto you, my servants, Joseph Smith, Jr., and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even as Aaron:

"9. And also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse:

"10. And also with Joseph and Jacob, and Isaac, and Abraham, your fathers, by whom the promises remain;

"11. And also with Michael, or Adam, the father of all, the prince of all, the ancient of days.

"12. And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be Apostles, and especial witnesses of my name, and bear the keys of your ministry, and of the same things which I revealed unto them:

"13. Unto whom I have committed the keys of my kingdom, and a dispensation of the Gospel for the last time; and for the fullness of times, in the which I will gather together in one all things, both which are in heaven, and which are on earth:

"14. And also with all those whom my Father hath given me out of the world:

"15. Wherefore, lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all ye may be able to stand.

"16. Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the Gospel of peace, which I have sent mine angels to commit unto you.

"17. Taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked;

"18. And take the helmet of salvation, and the sword of my spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen."

Thus said the Lord many years ago. This everlasting Gospel that was restored to the earth through the agency of Moroni, John the Baptist, and Peter, James and John, has brought about this wonderful gathering that we see at this conference. We can congratulate each other that we have this glorious privilege today. The Lord Jesus Christ said: "No man can come unto me, except my Father draw him." How is it that we have accepted the principles of everlasting life? Forty-seven years' experience I have had with this people, and I know most assuredly that the Priesthood of the Son of God has been restored to the earth, and that this work that we are engaged in is the work of the Lord, which Isaiah spoke about when he said that the Lord would commence a marvelous work and a wonder, in which the wisdom of the wise should perish and the understanding of the prudent should be brought to nought. Our Father in Heaven is doing his own work. That I want to say to my beloved brethren and sisters who have gathered together here for the purpose of worshiping the Lord at this conference. God has manifested his love unto us. How did these brethren who have spoken obtain the testimony which they have borne at the conference in the power and spirit of God? It is because God has loved them and given unto them his spirit. How is it that these Presidents of Stakes and their counselors, High Councilors and the Bishops and their counselors have this glorious privilege of assembling together at this conference to hear the word of the Lord and to represent their respective fields of labor? It is by the grace of God. By His grace we are saved and have the privilege of a standing in the Church. It is our Father in Heaven who has drawn us into His fold, adopted us into His royal family and given unto us the Holy Priesthood, with the blessings and keys of endless life. He has also given unto us the understanding heart. He has filled us

with His divine love, and has granted unto us the glorious gifts of faith, hope and charity. We gladly gather together to wait upon the Lord, to hear His word and to understand His counsel.

Before coming to this meeting we have been on our knees, pleading with the Almighty that He would pour His spirit and blessing upon His servants who should speak, that they might faithfully deliver His word unto the people. We have had the word of God given unto us, and I bear testimony that this word is true, that we should repent of our robbing the Lord in tithes and offerings and that we should turn unto Him with full purpose of heart, consecrating unto Him one-tenth of everything that the Lord shall give unto us, by which we would be enabled to sanctify the land, so that His statutes might be kept thereon. This is the word of the Lord to us, and it will naturally bring division. There will be those who will hear the word of God and do it, and there will be those who will reject the word of God and count it as a light thing, making any frivolous excuse for despising the ordinances of the house of God. The Lord told His people through Malachi that when they robbed Him in tithes and offerings they were laboring under a curse, and the Lord has told us that if we do not honor this law it shall not be a land of Zion unto us, and our enemies shall prevail against us, but if we love Him and keep His commandments we shall prevail against our enemies.

I do not know that we should have any enemies. I am not aware that we do any harm. We are striving all the time to set a righteous example, teaching the people correct principles. We take our lives in our hands and go forth to the nations of the earth with this glad message of great joy to the people, that God hath spoken and that He has restored to the earth His holy Gospel. We promise them that if they will obey the Gospel and live the principles of righteousness they shall have a living testimony and shall know, as we know, that God lives, that Jesus is the Christ, that Joseph Smith was a true Prophet sent of God, that the dispensation of the fulness of times is being ushered in, and that the people

are being prepared for everlasting life or for death, for a glorious resurrection or a resurrection of everlasting shame. There are two resurrections, the resurrection of the just and the resurrection of the unjust. How could we expect a part in the resurrection of the just, unless we were just to our God and to each other?

Vain theories will never do us any good. Foolish dogmas never saved anybody or anything. We can only be sanctified by the truth as it is in Christ Jesus. The Lord hath said "Look unto me all ye ends of the earth, for beside me there is no Savior." Why do not the inhabitants of the earth look unto him? Why do they not have faith in Him? Because it is not their tradition. "Without faith it is impossible to please God." I was not educated to believe that it was essential that I should enjoy the spirit of revelation myself; that I had the privilege of communion with God my Eternal Father and obtaining light and intelligence from Him; and that if I would sanctify myself before the Lord and keep His commandments I should receive line upon line, precept upon precept, here a little and there a little. I ask you, my beloved brethren and sisters, if we do not grow gradually in the knowledge of God? We do not receive it in a day; we must have experience, and therefore I think our persecutions are all right. Jesus Christ said: "It must needs be that offenses come, but wo unto them by whom they come." We have to be educated in this line. If we were not oppressed, misrepresented, lied about and slandered, we never would have sympathy for others in the same condition. My sympathies go out to the patriot and to the lover of liberty who believes in sustaining the constitution that was given of Almighty God. I do not sympathize with the hypocrite. Jesus Christ said: "Beware of the leaven of the Pharisees," (hypocrisy) and we

might say, beware of the leaven of the Gentiles. Let us be what we seem to be. If we are patriots, let us stand by correct principles, and let this be a land of religious liberty to all mankind. Let it be the land of the free and the home of the brave, truly and literally, and let those that are weak be protected. That was the determination when the Constitution was written. The more I study and understand the Constitution of the United States, the more I revere it. I am something like Bishop Edward Hunter, who said, "Too good, too good, for a bad people." It is a glorious document, and one that we are under obligation to sustain. Every American citizen promises to sustain the Constitution of the United States. Every officer in the country makes that oath and covenant. That is done for the protection of the weak and to prevent religious persecution. It was so in the beginning, and wo unto those who trample upon that Constitution.

God bless us in our individual responsibilities. We shall all have to stand before the bar of God and give an account of the deeds done in the body. All men, whether they be princes on their thrones, or beggars in the street, have got to meet the covenants that they have made. The choir here sings sometimes, "Who shall ascend into the hill of the Lord? Or who shall stand in His holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." That is it.

Let us be kind to ourselves; let us fear God and keep his commandments, and when He requires anything at our hands by His grace, let us perform it. Unto this end may God sustain us, for Christ's sake. Amen.

The choir sang:

"Let the mountains shout for joy."

Benediction by Patriarch John Smith.

SECOND DAY.

Saturday, October 7, 10 a.m.

Conference was called to order by President George Q. Cannon.

The choir and congregation sang the hymn which begins:

"We thank Thee, O God, for a Prophet,

To guide us in these latter-days;

We thank Thee for sending the Gospel,

To lighten our minds with its rays."

Prayer by Elder Charles W. Penrose.

Singing by the choir:

"Come, dearest Lord, descend and dwell,

By faith and love, in every heart;

Then shall we know and taste and feel

The joys that cannot be expressed."

PRESIDENT LORENZO SNOW.

How the Land of Zion shall be Redeemed—The Law of Consecration—The Law of Tithing—Persecutions in the Past and the Cause of Them—Gratifying Effects of Recent Preaching—Not the Business of Saints to Fight their Enemies.

Brethren and sisters: I wish, as I always do in coming before an audience of Latter-day Saints, your faith and prayers, that I may say such things as will be a comfort and a blessing. A day or two before this conference, in thinking upon what I might wish to say to the Latter-day Saints, it occurred to me that perhaps I had said about enough in reference to the matter of tithing, and that I would not confine myself to that subject, as I have spoken to the Latter-day Saints in conferences of all the large Stakes and also here in Salt Lake City at a Stake Conference. I felt that it might not be necessary to talk upon this subject, but that it would be proper for two of my brethren, who were with me at St. George and since, to talk upon it once more in their lives, and I have so requested them. Now, I feel it my duty to say something still myself in reference to this most important subject of all, under the present condition, that can be said before the Latter-day Saints. I will read a few verses in the 63rd Section of the Book of Doctrine and Covenants, commencing with the 25th verse:

25. "Behold the land of Zion, I, the Lord, holdeth it in mine own hands;

26. "Nevertheless, I the Lord, rendereth unto Caesar the things which are Caesar's;

27. "Wherefore, I the Lord, willeth that you should purchase the lands that you may have the advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger;

28. "For Satan putteth it into their hearts to anger against you, and to the shedding of blood;

29. "Wherefore the land of Zion shall not be obtained but by purchase or by blood, otherwise there is none inheritance for you.

30. "And if by purchase, behold you are blessed;

31. "And if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance."

We learn from these verses that the Lord determined that the Latter-day Saints could secure the land of Zion only by two ways: One by purchase, the other by the shedding of blood. The Lord also determined that possession of that country should not be gained except by the purchase of the land. It should be bought and paid for by the means furnished by the Latter-day Saints, whether rich or poor. It should be bought as other people buy land. The Lord would not permit them to take possession of the land by force, or by antagonizing the people's interests. The Lord expressly stated that He had no other object in view than that the Latter-day Saints should obtain it upon the principle of purchase. Even if it took every cent they possessed, they should not secure it by the shedding of men's blood. And if you and I ever get any possession upon the land of Zion, it will be by purchase, not by force. This has been the will of the Lord from the beginning. He has never allowed his people to take possession of any property by force. When the Children of Israel were taken from Egyptian bondage and promised an inheritance in what is called the "land flowing with milk and honey," it was not the design of the Lord that they should get possession of that land by force. Upon the

banks of the Red Sea, after they had crossed over by the miraculous interposition of providence, he presented to them the same principles of salvation and exaltation as he has presented to us. But they rejected those principles, and then he told them what should be the results of that rejection. He proposed to make them a nation of kings and priests, and there is only one way to do that, and that is through the everlasting Gospel in all its fullness.

He told them that he would send the hornet before them to drive out the people from the land that he proposed to bestow upon them. But, as I have said, they rejected the principles that were presented to them, and therefore the Lord, through their disobedience, was compelled to give them another law.

We are told in the 29th verse, which I have read:

"Wherefore the land of Zion shall not be obtained (not may not be, or can not be, but shall not be) but by purchase or by blood, otherwise there is none inheritance for you."

That which I have read from the 63rd Section has been literally fulfilled. The Lord provided a way whereby they could secure the means to purchase that country, namely by the law of consecration. There was no one man in the Church that could have bought that land; there were no two men, or half a dozen men, or a hundred men that could have bought it. The people as a general thing were poor. There were no rich men that received the Gospel in those early days. But by combination and union they could have secured the means to carry out the purposes of the Almighty in regard to the purchase of that country. They failed because of their love for money. In a revelation after this we are told that they failed to give their names as they were commanded. The Lord sent Elders throughout the States, where there were Latter-day Saints to collect means for this purpose, and the people in Jackson County were required to observe the law of consecration. But they failed to do it, and therefore the lands were not secured. The Lord could have sustained the people against the encroachments of their enemies had they placed themselves in a condition where he would have been justified in doing so.

But inasmuch as they would not comply with His requirements, the Lord could not sustain them against their enemies. So it will be with us, or with any people whom the Lord calls to comply with His requirements and whom He proposes to confer the highest blessings upon, as He has in reference to us, and as He did in reference to the people in Jackson County.

There having been a failure in regard to this law of consecration—a failure so serious that it resulted in great misery to the people of God—a few years after that the Lord gave another law for the Saints to observe in place of the law of consecration. It is called the law of tithing. If we look upon this law in its proper light, we will see the importance of it and the danger that will result if we fail to observe it. It would hardly be justice in our Heavenly Father if He were to deal with the Latter-day Saints now in any way different from that in which He dealt with His people in Jackson County. If we find out what resulted from their failure in the law of consecration, we may, I think, very readily and reasonably conclude what will be the result of a failure in reference to this law that has been put before us in place of the law of consecration. I dare say that it seems to some persons who are not in the habit of reflecting much that the Lord is severe under certain circumstances. When we consider what transpired here a few years ago in this beautiful country and the distress that was visited upon the men, women and children, we might think there was some severity about that. The same in reference to what followed a disobedience to this law of consecration in the early days of the Church. The Lord told the Saints who formed that colony in Jackson County what should be the results if they failed to observe the law of consecration. He said: "Ye shall be scourged from city to city and from synagogue to synagogue, and but few shall stand to receive an inheritance."

I do not wish to speak very long; I do not expect my voice will allow me; but I want to read an extract showing what followed a disobedience of consecration. And in this connection I want you to distinctly understand that the Lord certainly could have preserved the

Saints there had they obeyed His will. We will see what followed it for disobedience. We will not follow it for many years from that time, but will take the immediate results of their disobedience to the law of consecration. Then before I get through, I will show you something that I think we can take satisfaction in. It is not all bad that I am going to talk to you this morning. Here is an extract taken from the history of Joseph Smith in the *Millennial Star*, Vol. 14:

"Friday, November 1, 1833, I left Buffalo, New York, at eight o'clock a. m., and arrived at my house in Kirtland on Monday the 4th, ten a. m., and found my family well, according to the promise of the Lord in the revelation of Oct. 12th, for which I felt to thank my heavenly Father.

"Thursday night, the 31st of October, gave the Saints in Zion abundant proof that no pledge, written or verbal, was longer to be regarded; for on that night, between forty and fifty persons in number, many of whom were armed with guns proceeded against a branch of the Church west of the Big-Blue, and unroofed, and partly demolished, ten dwelling houses; and in the midst of the shrieks and screams of women and children, whipped and beat in a savage and brutal manner, several of the men; and with their horrid threats frightened women and children into the wilderness. Such of them as could escape, fled for their lives; for very few of them had arms, neither were they embodied; and they were threatened with death if they made any resistance; such therefore as could not escape by flight, received a pelting by rocks, and a beating with guns, sticks, etc.

"On Friday, the 1st of November, women and children sallied forth from their gloomy retreats, to contemplate with heartrending anguish, the ravages of a ruthless mob, in the mangled bodies of their husbands, and in the destruction of their houses, and some of their furniture. Houseless, and unprotected by the arm of the civil law in Jackson County; the dreary month of November staring them in the face, and loudly proclaiming an inclement season at hand; the continual threats of the mob, that they would drive out every "Mormon" from the country; and the inability of many to remove, because of their poverty, caused an anguish of heart indescribable.

"On Friday night, the 1st of November, a party of the mob proceeded to attack a Branch of the Church at the Prairie, about twelve or fourteen miles from the village.

"Two of their number were sent in advance, as spies, viz: Robert Johnson, and one Harris, armed with two guns

and three pistols. They were discovered by some of the Saints, and without the least injury being done to them, said Johnson struck Parley P. Pratt with the breach of his gun, over the head; after which they were taken and detained till morning; which, it was believed, prevented a general attack of the mob that night. In the morning, they were liberated without receiving the least injury.

"The same night (Friday) another party in Independence, commenced stoning houses, breaking down doors and windows, destroying furniture, etc. This night the brick part attached to the dwelling house of A. S. Gilbert, was partly pulled down, and the windows of his dwelling broken in with brick-bats and rocks, while a gentleman stranger lay sick with a fever in his house.

"The same night, three doors of the store of Messrs. Gilbert and Whitney were split open; and after midnight, the goods lay scattered in the streets, such as calicoes, handkerchiefs, shawls, cambrics, etc. An express came from the village after midnight to a party of their men, who had embodied about half a mile from the village for the safety of their lives; stating that the mob were tearing down houses, and scattering the goods of the store in the streets. The main body of the mob fled at the approach of this company. One Richard McCarty was caught in the act of throwing rocks and brick-bats into the doors, while the goods lay strung around him in the streets; and was immediately taken before Samuel Weston, Esq., and a complaint was then made to said Weston, and a warrant requested, that said McCarty might be secured; but said Weston refused to do anything in the case at that time. Said McCarty was then liberated.

"The same night, some of their houses in the village had long poles thrust through the shutters and sashes into the rooms of defenceless women and children, from whence their husbands and fathers had been driven by the dastardly attacks of the mob, which were made by ten, fifteen, or twenty men upon a house at a time.

"Saturday, the second of November, all the families of the Saints in the village moved about half a mile out, with most of their goods, and embodied to the number of thirty, for the preservation of life and personal effects. This night a party from the village met a party from the west of the Blue, and made at attack upon a Branch of the Church, located at the Blue, about six miles from the village. Here they tore the roof from one dwelling, and broke open another house, found the owner, David Bennett, sick in bed, whom they beat most inhumanly, swearing they would blow out his brains; and discharged a pistol, the ball of which cut a deep gash across the top of his head. In this skirmish, a young man of the mob was shot in the thigh; but, by

which party, remains yet to be determined.

The next day, Sunday, Nov. 3rd, four of the Church, viz., Joshua Lewis, Hiram Page, and two others, were dispatched for Lexington, to see the circuit judge, and obtain a peace warrant. Two called on Squire Silvers, who refused to issue one, on account, as he has declared, of his fears of the mob. This day many of the citizens, professing friendship, advised the Saints to clear from the country as speedily as possible; for the Saturday night affray had enraged the whole country, and they were determined to come out on Monday, and massacre indiscriminately; and, in short, it was proverbial among the mob, that "Monday would be a bloody day."

"Monday came, and a large party of the mob gathered at the Blue, took the ferry boat belonging to the Church, threatened lives, etc. But they soon abandoned the ferry, and went to Wilson's store, about one mile west of the Blue. Word had previously gone to a Branch of the Church, several miles west of the Blue, that the mob were destroying property on the east side of the Blue, and the sufferers there wanted help to preserve their lives and property. Nineteen men volunteered, and started for their assistance; but discovering that fifty or sixty of the mob had gathered at said Wilson's, they turned back.

"At this time two small boys passed on their way to Wilson's, who gave information to the mob, that the "Mormons" were on the road west of them. Between forty and fifty of the mob immediately started with guns in pursuit; after riding two or two and a half miles, they discovered them, when the said company of nineteen immediately dispersed, and fled in different directions. The mob hunted them, turning their horses into a corn field belonging to the Saints—searching their corn fields and houses, threatening women and children that they would pull down their houses and kill them, if they did not tell where the men had fled.

"Thus they were employed, hunting the men, threatening the women, until a company of thirty of the Saints from the prairie, armed with seventeen guns, made their appearance.

"The former company of nineteen had dispersed, and fled, and but one or two of them had returned to take part in the subsequent battle. On the approach of the latter company of thirty men, some of the mob cried, "fire, God damn ye, fire." Two or three guns were then fired by the mob, which were returned by the other party without loss of time. This company is the same that is represented by the mob as having gone forth in the evening of the battle, bearing the olive branch of peace. The mob retreated early after the first fire, leaving some of their horses in Whitmer's corn field, and two of their number, Hugh L. Brazeale and Thomas Linvill,

dead on the ground. Thus fell H. L. Brazeale, one who had been heard to say, "with ten fellows, I will wade to my knees in blood, but that I will drive the Mormons from Jackson County." The next morning the corpse of said Brazeale was discovered on the battle ground with a gun by his side. Several were wounded on both sides, but none mortally, except one, Barber, on the part of the Saints, who expired the next day. This battle was fought about sunset, Monday, Nov. the 4th, and the same night, runners were dispatched in every direction under pretence of calling out the militia; spreading as they went every rumor calculated to alarm and excite the unwary; such as, that the "Mormons" had taken Independence, and the Indians had surrounded it, being collocated together, etc."

I understand, brethren and sisters, that these matters are not very pleasant to dwell upon; yet they occurred, and the Saints had to meet them. We will have to meet them in the future, if we allow ourselves to be placed in the same condition of disobedience as were the people that colonized Jackson County. We cannot expect anything different. The Lord is the same today as He was yesterday. I present these things to you this morning that you may reflect upon them, and be more ambitious in endeavoring to keep clear of such possibilities. They are only a portion of the sad results that followed disobedience to the law of consecration. The Saints pursued a course whereby the Lord could not justify himself in preserving them upon the land of Zion. It was decreed of the Almighty that that land should be purchased, as I have read to you. I remember one time hearing President Hyde (I think it was) speaking in regard to our going back to Jackson County, and he said that inasmuch as they had abused the Saints and wrested from them some of their possessions, when we went back we would follow the same course toward them. After he had got through, President Young spoke upon this, and he said the Latter-day Saints never would get possession of that land by fighting and destroying life; but we would purchase the land, as the Lord had commanded in the first place. And I will tell you that that land never will be purchased, except it is purchased by the tithing of the Latter-day Saints and their consecrations; never worlds without end. But the Latter-

day Saints never will be in that condition of disobedience as were the people that colonized Jackson County. A reformation has taken place during the last few months that is perfectly marvelous. I am amazed at what has been the result of our teachings to the Latter-day Saints upon the principle of tithing. I will read this law of tithing as it is given in Section 119 of the Book of Doctrine and Covenants and I ask you brethren to read it when you get home; not only once, but all the time until you understand it thoroughly and distinctly, though it is so simple and plain that one would imagine that reading it once would be sufficient.

"Revelation given through Joseph, the Prophet, at Far West, Missouri, July 8th, 1838, in answer to the question, O Lord, show unto thy servants how much thou requirest of the properties of the people for a tithing?"

That is a plain request, and the answer is equally as plain.

"Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion."

I want to say a word in reference to this surplus property. The Prophet Joseph explained how it should be given. When a person wished to consecrate property, the Bishop and the person desiring to consecrate should determine what was right in the matter, and if they could not agree, it should be left to twelve High Priests to decide, and the Bishop should not be one of the number.

"For the building of mine house, and for the laying of the foundation of Zion, and for the Priesthood, and for the debts of the Presidency of my church."

This Church could not go on unless there was revenue, and this revenue God has provided for. Our temples, in which we receive the highest blessings ever conferred on mortal man, are built through revenue. We never could send the two thousand Elders out into the world to preach the Gospel, as we are now doing, unless there was revenue to do it. It costs tens of thousands of dollars, running into the hundreds of thousands, to send our Elders out to the world year after year. Then there are a thousand other things constantly occurring for which means are required. \$40,000 or \$50,000 is required yearly to support the poor.

"And this shall be the beginning of the tithing of my people.

"And after that, those who had thus been tithed, shall pay one tenth of all their interest annually."

This will be explained to you hereafter, although it is perhaps a little strange that there should be any necessity of explaining it. It is like the school boy, however, when he commences to learn the alphabet. The letter A is pointed out to him by the teacher, and tells him what it is and asks him to please remember it. The next letter, B, is pointed out, and the boy is asked to remember that. The teacher then returns to A. What letter is that? The boy has forgotten and it has to be repeated by the teacher. Will you please remember it now? The boy says, "O yes, I'll remember it." He feels sure that he can remember it now. But when the teacher returns to the letter once more, the boy has forgotten it again. So they go through the alphabet, having to repeat each letter over and over again. It is the same with the Latter-day Saints. We have to talk to them, and keep talking to them. Well, that is our business, so we need not worry about it. The Lord continues:

"And this shall be a standing law unto them for ever, for my Holy Priesthood, saith the Lord."

That law is just as important and sacred today as when it first came from the Lord.

"Verily I say unto you, it shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you."

No more than the people in Jackson were found worthy to remain in Jackson County. You will be shown probably hereafter that their names shall not be recorded in the book of the law of the Lord, neither the names of their fathers nor the names of their children. If we had time and Bishop Preston could talk to you about this, he would show you that the name of every man, woman and child who pays tithing is recorded and none others.

"And I say unto you, if my people observe not this law to keep it holy."

No man can keep this law holy unless he pay a conscientious tithing.

GENERAL CONFERENCE.

"If my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you. And this shall be an ensample unto all the Stakes of Zion."

If some of the Latter-day Saints had not paid tithing our four Temples here never would have been erected, and the judgments and statutes of God pertaining unto exaltation and glory never could have been kept. The first principle of action to the Latter-day Saints is to sanctify the land by keeping this law of tithing and placing themselves in a position where they can receive the ordinances that pertain unto exaltation and glory of our dead.

Now we will turn to the more pleasing part of the subject, and see what the Latter-day Saints have been doing since this matter was brought to their attention in St. George. In the month of May the Lord manifested to me most clearly that it was my business and the business of the Elders of Israel to go speedily and teach this principle to the Latter-day Saints, because there had been woeful neglect of this law, and the Latter-day Saints should be shown the necessity of observing this law most faithfully, or else the results would not be agreeable to say the least. We have been talking about this since the latter part of May, and it has been a matter of deep consideration and thought as to how much talk would affect the Latter-day Saints. In looking over the books we found that a great many of the Latter-day Saints had not paid one cent of tithing. I was perfectly astonished, for I had no idea that there had been such neglect. But the Saints have been wonderfully awakened, and it is marvelous what they have done in the past few months. I am now going to read to you in regard to the result of our talking to the Saints. We have the greatest pleasure and satisfaction in knowing what the Latter-day Saints are doing now in comparison with what they have done for many years past:

Cash tithing paid in July, 1898	\$17.90
" " " " 1899	50.30
Increase in 1899	\$32.40
Cash tithing paid in August, 1898	\$14.80
" " " " 1899	37.00
Increase in 1899	\$22.40
Cash tithing paid in September, 1898	\$11.40
" " " " 1899	46.70
Increase in 1899	\$35.30

The total paid in these four months last year was \$67,700. The total paid the same four months this year, 1899, was \$164,900, making an increase of \$95,800 for the four months. In October, 1898, \$18,000 was paid, and during the six days that are now past of this month \$22,000 has been paid.

God bless the Latter-day Saints. I want to have this principle so fixed upon our hearts that we shall never forget it. As I have said more than once, I know that the Lord will forgive the Latter-day Saints for their past negligence in paying tithing, if they will now repent and pay a conscientious tithing from this time on. But it would be woeful to think of the results if the Latter-day Saints had failed to listen to the voice of the servants, of the Lord. It is God's truth that the time has now come when He will not look favorably upon our negligence of this principle. I plead with you in the name of the Lord, and I pray that every man, woman and child who has means shall pay one-tenth of their income as a tithing. I beseech you to do this for the time has now come when the Lord is prepared to bestow upon us the choicest blessings. Our enemies are upon our path, and will if possible make us trouble. If we are unfaithful in this matter the same results will follow us as followed the people in Jackson County. It is not our business to fight our enemies. There is no man or woman on the face of the earth, but is our brother or our sister. They are the children of God and we are here to bear and forbear with them in their interest and for the glory of God. It is not our business to destroy life. It is not our business to make war upon our enemies. They should let us alone. I would not say that I could govern and control by passions if a man were to try to take my life. That is another thing altogether. But it is not our business to fight them. They are our brethren and sisters and God have

mercy upon them. That should be our prayer. There are thousands of people that are fighting against us who would, if they knew what we know, lay down their weapons and suppress the spirit to contend against us. The time will come when they will know it. It will not be in our day, but it will be in somebody's day here on the earth, or on some other earth. It is our business to do what the Lord requires of us, and He will protect us. It is very easy for the Lord to protect us and to overrule our enemies' intentions that they may not interfere with our interests. God bless you. Let us observe the law of God. Do not forget what the Lord requires of us today. Be faithful today, and when tomorrow comes we will be the better prepared to be faithful then. So let us continue day after day, and bye and bye we will be relieved of this body of sin and corruption, sorrow, and grief, and we will have another body, exalted and glorified, and we will dwell in the presence of God. We will be there together and talk with one another as we are doing today. God bless you. Amen.

ELDER JOHN HENRY SMITH.

The Hearts of Men Softened Toward the Saints According to Divine Promise—The Lord will Fight the Battles of the Saints—A Plea for the Brigham Young Monument—In Relation to Amusements—The Law of Tithing.

My brethren and sisters, with you I believe that our services this morning should be most deeply impressed upon every mind, and rather than to speak myself I certainly would much prefer to remain in thought upon the suggestions couched in the discourse of President Snow, bearing upon the well-being of the Saints in the early days of this Church and the trying experiences through which they were compelled to go. In considering the circumstances surrounding our brothers and sisters in that day and those which surround us today, I feel that I would like to fix an idea in my own mind which would guard me, in the performance of my part in connection with the work of God, from the possibility of that severe experience through which the Saints passed during that time. I feel not only so with regard to myself, but I would like to see it

possible to eliminate from the experiences of my brothers and sisters such trials. I believe thoroughly that if we can apply to our lives each doctrine of the Gospel, and earnestly seek to impress upon the circles in which we move, the necessity of a strict obedience to each ordinance established in the Lord's House, the promise that has been given us will be fully realized. Not that I anticipate for a moment that the victory is gained and that the enemy of all righteousness will be speedily and thoroughly subdued. Our Father has made the promise to the Latter-day Saints that He would soften the hearts of their enemies from time to time until they gain strength. He has fulfilled this promise in the years that are past and gone. Men whose hearts seemed embittered, to an extent that was alarming, against the work of the Lord, have modified their feelings and their actions in fulfillment of this promise of our Father. I believe that in future times like conditions will arise, until in the providence of God His people shall be so fully established in the understanding of the truth and in power in the world that they will stand firm and readily obey every requirement of the Gospel, and in that obedience mankind will prove the generosity of the work of God in its dealings with the children of men. Instead of their standing in dread of it and the development of its power, they will recognize that its growth means an advance in the interests of morality and honesty, and a spread of that sentiment which leads to the protection and preservation of the liberties of the children of men. This is its mission. The consciences of men throughout the world are to be guarded and protected by it. Under its guardian care men shall be able to exercise their right of conscience untrammelled and fulfill their mission on the earth in the way in which they deem best, without, however, interfering with or trampling upon the right of their fellowmen.

I have in my mind several subjects upon which I would like to speak briefly. I do not desire, however, to take your minds away from the utterances of our President this morning, who has brought before us the history of the past and the failures that have arisen from time to time, and given

to us anew the promises of God, inasmuch as we will do our Father's bidding and keep His commandments. If we will do this God will fight our battles; we shall not be compelled to shed blood, but, by the means prescribed by the Master, we shall establish His Latter-day Zion upon the basis of the legitimate possession of the soil and in the improvements that shall be made thereon, the result of that industry and determination which successfully builds empires and ennobles the people who live within those empires.

One subject upon which I desire to speak to you for a short period of time is the question of the finishing of the Brigham Young monument. About one-half of that which we contracted to pay through our committee has been paid for the construction of that monument. The part that has been paid for, according to the claim of the artist, is the work of modelling, and not the work of casting the statue of President Young and the other figures that are to adorn the monument. We would have you remember that the monument is only about half completed at the present time. There are other figures to be placed upon it. I believe that the brethren and sisters have not recognized their responsibility in connection with this matter as fully as they should. Many have done their full duty in connection with it. On the other hand, hundreds and perhaps thousands of the people have not given that aid which they should do towards the completion of that structure. I take the view that it was the will of the Presidency of the Church that that work should be done, or it would not have been attempted. It has proceeded thus far. It now needs completion. The gentleman who did the work has been extremely modest in his demands so far, but now he begins to feel that he should have some consideration for the work done. I believe that he should. The statue was placed in position really without his consent, as he believed that it would result in a stoppage upon the part of the people, contributing the necessary funds. But the committee felt that the people within our borders who admire the character of the sturdy men who laid the foundation of these western commonwealths, would readily respond to the obligations that at-

tached to the construction of that monument. I fully believe myself that such will be the case when the people shall fully understand the situation. I trust, my brothers and sisters, that we will show the same loyalty, devotion and earnestness in connection with this work that has characterized some of the men, who in their lives have fought President Young's work in this intermountain region, but who recognize the worth of his great character and the sturdy strength and undying will of the noble band who, in connection with him, laid the foundation of these commonwealths and put us in the exalted station that we occupy today in the world's history, especially in the history of the western part of the United States. There remains unpaid about one-half of the means that was originally deemed necessary to complete that work. It has been distributed among the Stakes, and to the credit of a few Stakes, let it be said they have fulfilled their full part in regard to this matter. Such has been the case with Maricopa Stake, Snowflake Stake, and Tooele Stake; and some of the other Stakes have nearly paid the proportion that was allotted to them. I realize that there exists in the minds of quite a number of people a feeling that the scriptures forbid the construction of monuments, from the fact that it is said somewhere in the Bible that we should not make any graven images to worship them. Because of this, prejudice has been aroused in the minds of some people, and has without doubt restrained a few from the fulfillment of their part in connection with this work. It seems to me that this is not proper on the part of any one. There is not one of us, I presume, that would for a moment, as we pass the structure upon which stands the statue of President Young, bow our heads in any sense to worship that image, which represents this heroic character of the past. But, when reading the names that are inscribed upon that stone, each one should recognize the efforts made by that noble band, the sufferings they endured and their determination to give to their people and the down-trodden of every section of the world that might desire it, the opportunities and privileges presented in the development of this western country, and acknowledge

that they fulfilled their mission in honor and with credit to the cause which they represented. I am one of those who believe that nations can do no more good in developing the patriotism of their sons and daughters than in the recording of the heroic deeds of valor in war, in statesmanship, in the laying of the foundations of commonwealths, and in the development of the temporal and spiritual interests of the people. As I pass among the cities of the world, I note with pride the evidences of the worth in which scholars have been held by the people among whom they have lived, or by the people who, after their death have discovered their merits in the things they have written, in the laws they have sought to enact and in the spirit that has been impressed upon the hearts of people who have become imbued with their thoughts and actions. The Latter-day Saints desire to have stamped upon the souls of their sons and daughters the same heroic aspirations, the same undying devotion to the principles of justice, mercy and true religion that characterized that band of men who laid the foundations of our commonwealth and opened the door for the successes that have come to the homes of the people of Utah, of Idaho, of Wyoming, of Colorado, of Arizona, of Nevada, California, of Oregon and of Washington. They laid the foundation of the village system, which put us in possession of the enjoyment of privileges that few other sections of the world have. Other peoples have separated the city from the country, but with us it is a combination of the city and country. I trust that no man will raise his voice against the completion of that work, and fail in any sense to perform his whole part in seeing that the men who did this work shall be held in memory, and that our sons and daughters, as they look upon the one who acted the chief part in connection with the development of this work, shall see in that figure and form that which is emblematic of the hero, who exhibited the powers of the statesman, the leader, the guide, the pioneer, and who did all upon the basis of his love for God and in harmony with His divine law. Wherever we may go in the world and study the conditions of

civilization, we shall find written the deeds of their heroic and capable sons. While I am not one of those who are given to man-worship, nor do I have any inclination to bow down before any being, except my God, I recognize the inspiration of the heroic deeds done in the interest of country, in the interest of religion, in the interest of science, in the interest of civil government in its best forms, and in the extension of the principles of liberty and the opening of the doors by which the unfortunate can enjoy privileges that under other conditions would be denied them. The people of Utah are among the best and brightest of the world. Her educational system came from the experience of men schooled in adversity, developed and prepared for the mission they had to perform under the direction of Almighty God, and their names will be written on high by that Master whom they serve. We, their sons and daughters, and they who have received the benefits of their ministrations and labors, can do no more kindly or thoughtful act than to present to our children, in the form of a monument such as this, the evidence of the esteem in which they were held and the work they accomplished for the interest and wellbeing of the human race. I rejoice when I see the names of the Father of our country and that grand body of men who developed the interests of our nation lauded and held in high esteem. I rejoice when I see the nation respect and honor those who have maintained the integrity and honor of the nation in other lands, and whose heroic deeds have been for the blessing and not for the hurt of their fellows. I trust that the same spirit and feeling shall guide the Latter-day Saints in this mountain region, in obeying the law of God, loving the principles of righteousness, determined to be just and generous to their fellowmen, and remembering in every walk of life the rights and privileges that are theirs in common with their fellows, without fear of the frowns or of the favors of any. It is our right to believe in God; it is our right to honor Brigham Young and the pioneers who laid the foundations of this commonwealth. It is our right to fulfill the obligations and duties that rest upon us as men, in honor

before our maker. It is our duty to obey the laws of our country, and follow the rules of public policy that govern the best interests and wellbeing of the nation in which we live. It is our duty to be just, to be generous, to be upright and consistent in all our ways. Perhaps this is enough from me upon this question. I believe you will sustain your Presidents of Stakes and Bishops by seeing to it that the district in which you reside fulfills its part, and that there should be no question in the minds of any man or woman but that they have done their part in seeking to sustain the good names of the heroic band whose hearts were in accord with the Spirit of God and whose guiding and directing wish was the betterment of the human race and the salvation of the Latter-day Saints.

There is another little item upon which I wish to speak to you for a brief time, and that is upon the question of the amusements of the Latter-day Saints. I am one of those who believe that legitimate and proper amusement should always be provided for the young, for the middle-aged and for the aged among the Saints. I endorse the action with all my heart of the Prophet Joseph, in permitting to be utilized the mimic stage as a means of education among the people. I endorse with all my heart the continued effort of President Brigham Young and his associates in seeking to put within the reach of all classes legitimate and proper amusements, and to have the play house under proper control. I rejoice in the establishment of proper places where the young and the aged can mingle together and the former be under the restraining influence of the more mature. But I see that there is a tendency in relation to amusements that forbodes evil to the moral wellbeing of our community, and it is based, in my judgment, upon the action of the older persons in our communities withdrawing themselves from association with the young. This should not be. The young should have their amusements under the eye of the more mature. And their thoughtful judgment should be exercised to restrain them from the perpetration of evil.

I remember that among the very latest days of the life of President Young

he was found with us in the Social Hall. When I was a boy, he was found with us in the Fourteenth Ward hall, in the Thirteenth Ward hall, and in the various halls of the city, as much as it was possible for him to be. But I discover as I mingle with the young and enter their places of amusement, a tendency in the direction of neglect in this respect. This is working an injury that many of us will regret later in life, if we do not guard more carefully the wellbeing of our sons and daughters until they shall reach that period of life when they shall more wisely consider and more fully weigh the possibilities of temptation and evil that lie in the way of the thoughtless and imprudent. I trust that the spirit to guard and direct our sons and daughters in wisdom and prudence will characterize the lives of fathers and mothers and the presiding authorities in the Church, always striving to maintain that degree of decorum and that consistency and prudence that should govern the lives of those who are building not alone for the present, but also for the future, that in time to come their children may stand accepted in the presence of God.

I bear my testimony to the truth of the law of God directing the collection of means for establishing His work. Possibly no man has been so extreme in his judgment upon this matter as myself, under some circumstances; for in one of the Stakes of Zion some months ago, I presumed to say to the authorities of that Stake that if there was an officer there who was not prepared to accept the law of tithing, so far as I was concerned as a representative of the Presidency of this Church, I was there to accept his resignation. I believe upon this question that if there are presiding authorities in the Church of Christ who will not obey that law and fulfill its obligations, their place is among the ranks, where they may be taught and instructed by some one willing to fulfill the law—a law which opens the doorway to the companionship of the just and the good in time to come.

I bear my witness to the truth of this work, to the truth of every principle God has revealed, and to the truth of that law which He has established by

which the borders of Zion are to be lengthened, her cords strengthened, her temples completed, and her Presiding authorities to have the means to fulfill the mission and responsibility placed upon them by the Divine One. Amen.

The choir sang:

"Captain of Israel's host and guide."

Benediction by Elder Seymour B. Young.

SATURDAY AFTERNOON.

2 p. m.

The choir sang the hymn which begins:

"Glorious things are sung of Zion,
Enoch's city seen of old,
Where the righteous, being perfect,
Walked with God in streets of gold."

Prayer by Elder Louis A. Kelsch.

Singing by the choir:

"Glory to God on high;
Let heaven and earth reply,
Praise ye His name."

ELDER F. M. LYMAN.

Nature of the Law of Tithing—Its Requirements have been Widely Ignored—Effects of Obedience to It—Forgiveness comes Through Repentance—Offerings of the Saints—The Obligation of Obedience—That which is Temporal and Spiritual Inseparable—How Eternal Inheritances are Obtained.

My brethren and sisters: I pray that the Spirit of the Lord may be with us this afternoon, as it has been so abundantly with our brethren, and that we may have the liberty of that Spirit in speaking and in listening, and profit by what the Lord may please to give us. Time is very precious, and this is a very large congregation, and without the help of the Lord, it is not possible for an Elder to edify this intelligent audience.

We have been listening to the instruction of President Snow and his brethren in the various Stakes of Zion, particularly upon the law of tithing, in such a way, possibly, as it has not been brought before the people in the past. There is a time for all things, and it appears as though the time has come when the Latter-day Saints should give particular attention to this important law. The condition of the people individually, as well as the condition of the Church, has made it necessary for the Lord to announce through

His servants that we must put ourselves right with regard to this principle. Like all the other principles of the Gospel, it is vital and very important, and it is not alone that the foundations of Zion may be laid and the obligations of the Church be met, as they needed to be met in 1838, when the Lord was besought by the Prophet Joseph to know how much was necessary of the property of the people for a tithing. It is not an unusual thing for the Prophet to approach the Lord in times of necessity and when it appears plain to the mind of the Prophet that something needs to be done. We could not tell without the inspiration of the Lord what resources there were for the Church to rely upon, but how simple and plain it is when the Lord announces that if Israel will bring in all their tithes and offerings, that there may be meat in the storehouse of the Lord, He will open the windows of Heaven and pour out a blessing that we shall hardly be able to contain. The necessities of the people today in these valleys, the things that we are suffering, the early frosts that have destroyed quite a percentage of the crops of the people in the higher valleys, the loss in the fruit crop, all admonish us that we need a blessing from the Lord.

It has been discovered, as the records of the Church abundantly show, that quite a percentage of the Latter-day Saints have entirely ignored this law of tithing. Twenty-five per cent have neglected it altogether. What right have we in the Church if we are not willing to obey the laws of the Church? As well might we think of being members in good standing and fellowship, if we had failed to receive baptism of the water and of the Spirit, or if we refused to gather together or to preach the Gospel. Without the law of tithing, as we heard from the President this morning, these temples could not have been built. What has been done towards the laying of the foundations of Zion could not have been accomplished without the revenue law of the Church. And it is a most reasonable law. I believe that I have discovered, as well as my brethren, why the Lord has determined that one-tenth of our interest annually should be required for a tith-

ing. I understand it to be for the reason that that amount is just exactly what is necessary to accomplish the purposes of the Lord. Less than that is insufficient. Tithing has been known among the people of Israel from the early ages. It has been proven not only among the people that have occupied this earth, but among people who have occupied other earths than this. It is a law that has been demonstrated in the experience of the children of God through all past ages, and it is understood that one-tenth is just the amount necessary to meet the requirements of the Lord. How much allowance the Lord has made, in His reckoning, for those who, being without faith, will be negligent and will not have the strength and power of character to endure, I am not able to say. But He has no doubt established it as the very amount that is absolutely necessary for the purposes of the Lord. It is also just exactly the amount that is necessary to try the souls of the children of men and to prove them. Men who can observe that law and live it properly will be prepared to graduate unto a higher plane, which they must do before the redemption of Zion. Before we enter upon the law of consecration, which is the celestial law of God in finance, it is necessary that we should take the training that we are now having under the law of tithing.

You may be certain, my brethren and sisters, that any person who is not able to observe this law faithfully and well will never, worlds without end, be able to observe the law of consecration. The law of tithing is a stepping stone, and it is a law that will abide forever, because a great majority possibly of the children of God will not be able to reach the higher law.

Since President Snow has been talking so plainly upon this subject, there have been a class of people who have undertaken to take advantage of his promise to the Latter-day Saints in regard to this law, that if for the future they would observe this law faithfully the past should be forgiven. There have been men guilty of breaches of the laws of morality and honesty who have claimed that if they now pay their tithing all their sins will be for-

given them. President Snow never announced any such doctrine as that. He could not announce such a doctrine as that. But the Lord is perfectly able to say to us that if we will observe this law of finance, which we have been under now for over sixty years, for the future and keep this commandment our past negligence of the law of tithing will be forgiven. He is competent also to say that if we will repent of our sins and serve God with all our hearts for the future, our sins will be forgiven us; but not otherwise. The forgiveness of sins is predicated upon faith in God, repentance and reformation and baptism. Sins are not forgiven through the payment of tithing, nor through the partaking of the sacrament, nor observing the Word of Wisdom, or prayer. There are blessings attached to each of these important requirements of the Gospel; but if a man would have his sins forgiven, and be allowed to enter into the Church, he must have faith in God, and in His Son Jesus Christ and in the Holy Ghost, he must repent of all his sins, turn unto the Lord with full purpose of heart and sin no more. Then God will forgive him and redeem him from his sins; but not by paying tithing. By the payment of tithing the foundations of Zion are laid, and up to the present time our tithing has been paid to accomplish what we now see done in a temporal way. The offerings also have been generous enough to perform a great work, for we have paid offerings as well as tithing. We have made offerings of our time, in preaching the Gospel to the world without purse or scrip. We have made offerings for the building of temples, for the erection of meeting houses and for other public works that have been accomplished among the Latter-day Saints. By our offerings the poor have been reasonably cared for, and if our offerings were as generous as they ought to be no poor person among the Latter-day Saints would ever have to cry for relief without receiving it freely. But we want our names recorded in the Lamb's Book of Life, and it is not done by the observance of any one principle alone, but to every principle there are special blessings promised. There are, in the records of the Church today, the

names of every man, woman and child who has given of their means for tithing. Those records can be scanned and our faith and works can be understood by the Presidency of the Church. And we ought to be known; we want to be known. We want to be recognized, not alone as having a name among the people, but as being faithful, devoted, humble and obedient.

Obedience is the first law of God. It is most important that we should be obedient to the word and will of the Lord. It was that which entitled the Son of God to be anointed above His brethren; for He was in all things most perfect and obedient. He put not forth His own will, but He submitted to the will of the Father in all things, even to the laying down of His life, in order that He might be indeed the Son of God, the Savior of the world. He has earned that important position, and through the shedding of His blood and His atonement we are redeemed. By humility and faith and repentance we obtain the forgiveness of our sins, and are entitled to have our names upon the records of the Church as members of the Church. But that fact does not demonstrate particularly any very important work that we have accomplished in sustaining the work of the Lord. By it we are entitled to enter in, but after we have been recorded members of the Church we must then work out our salvation and earn eternal life, for it is not obtained without earning it.

The Lord is not going to give us everything without our doing something. He requires of us a broken heart, a contrite spirit, an obedience to the mind and will of the Lord. And this is reasonable. How generous the Lord is to us when He declares through His prophet, "if from this time forth you will do my will with regard to the law of tithing, the past shall be blotted out." It is not only generous, but it is reasonable and philosophical. The object of the Lord is the salvation of the people, and if He should come out with a revelation today, saying that the Latter-day Saints must square up all their back tithing, do you think they could do it? No. It could not be done, any more than a man could gather up the sins he has committed and blot them

out. They are committed, and we cannot change the fact that they are committed. We may be forgiven, we may be redeemed, they may be finally blotted out, if our repentance is genuine and we do not return to our sins again; but it is done through the atoning blood of the Lord Jesus. No man can forgive his own sins, no man can redeem himself from his sins. Neither can any man pay his back tithing, if he has been a member of this Church forty or fifty years and been paying only part of his tithing all that time, and possibly paying none at all. The Lord would not require such a thing, because He knows the Latter-day Saints could not do it. Why, it is all they can do to pay their tithing today. Sufficient for the day is the tithing thereof; sufficient for the day are the offerings thereof; sufficient for the day are the labors thereof; sufficient for the day is the repentance and reformation required of men. They cannot do two days in one. Yesterday has gone for ever. We cannot recall it, any more than we can bring to us tomorrow; tomorrow will always be ahead of us. Today is the day of salvation, and the day in which all our labors must be performed. Therefore we want to remember that He hath forgiven the past, thank the Lord. But do not let you or I regret if we have been among that number who have paid their tithing reasonably well, and feel sorry that we did not keep our tithing back so that we could be forgiven. For there is an advantage, there is a blessing and an enlargement of the soul that comes to the man who obeys the word and will of the Lord. It is better that we have done God's will than that we should have need to be forgiven for neglecting it. It is better not to have been a sinner. It is better that our sins should be very light, and not of a serious nature than that they should be deadly sins. It is better that we should live without sin, and be like the Son of God. It is not necessary that we should be sinners. God has designed that we should not be sinners, but that we should live lives of purity and righteousness and walk in obedience to His will, as the Savior did. The Lord desires, just as you desire, every

one of your children to be obedient, honest and pure. You do not want them defiled and dishonest, in order that you may forgive them. Therefore I say to my brethren and sisters who have paid their tithing and have little or nothing to be forgiven for in that respect, thank the Lord, and only wish that there was nothing that you had need to be forgiven for, and that you had done the will of the Lord most perfectly.

A great many of the Latter-day Saints have done very well. Thank the Lord for what has been accomplished since last May; thank the Lord that the people have listened, and that you have had testimonies in your hearts, as well as President Snow. You are entitled to know for yourselves. Every one of these Apostles knows that President Snow's testimony is from the Lord, for He has told us. We comprehend it most thoroughly; so does every Latter-day Saint who has done the will of the Lord. Every Latter-day Saint who has now decided and determined to do the will of the Lord also knows it. Those who do the will of the Lord in the future shall also know that God has spoken through President Snow. It is his particular mission and ministry to set right the Latter-day Saints in regard to this particular law—not to neglect any other and not to say that men's sins will be forgiven them if they pay their tithing. That is a mistake, and only transgressors have concluded that Bishops and the authorities of the Church have no right to handle them now for their transgressions, because President Snow has said that the past should be forgiven. He has only said that the past should be forgiven, so far as the payment of tithing was concerned. Thank the Lord that we may be forgiven for that.

Do you not remember when the Salt Lake Temple was dedicated in 1893, how everybody was allowed to go in there, transgressors and all, because their names were upon the record and they had not been dealt with? The Prophet Wilford Woodruff announced then that the sins of the Latter-day Saints were forgiven them; but who are Latter-day Saints? Who are the men and women to whom President Woodruff referred? Any man who had not re-

pented? No. Any man who had not made satisfaction? No. He was only announcing that the work you and I are engaged in is genuine, and that in our repentance and reformation there was vitality and virtue, and that we were forgiven so far as we had complied with these laws. He never meant that a man who was an adulterer, or horse thief, was to be forgiven because he went into that Temple, without having made satisfaction or having repented. President Woodruff could not say that; no Prophet could say it. The Father could not say it, only upon the principles of repentance, reformation and righteousness—not a repentance for a little season, but to obtain forgiveness for our sins we must sin no more. We must not turn like the dog to his vomit or the sow to her wallowing in the mire, but we must reform and then labor as the Lord directs, then He will gladly forgive us, just as He will now cancel our obligations in regard to tithing, if for the future we will do the will of the Lord.

Let our names be recorded upon the book of the law of the Lord, where they can be seen and known, and let the conscience of every man, woman and child be clear and free. Why, when we look over the records now, we find men in high positions in the Church who have been very careless and censurable in regard to the law of tithing. No doubt many have entered into the Temples of the Lord who have never done a single thing to help erect or maintain them. We want to repent of these things. We need not be afraid in regard to the Church; we have no need to be disturbed or worried in regard to the obligations of the Church. What should disturb us is our individual obligations to the Lord and to one another. Deal honestly and squarely with the Lord, and you will very readily be able to deal honestly and squarely with your brethren. Let us meet our obligations to the Lord, for to Him we owe life and everything we possess. He has entrusted us with it as stewards, and we want to make good our stewardship. The talents that He has entrusted us with let us turn them over and double them. Do not bury them, nor hide them up, but invest them so that they will increase. The Lord re-

quires this of us. The man who pays his tithing by the thousands or by the hundreds is not the only one that is acceptable to the Lord. The one who pays his fives, his tens, or his fifties—the tithing on whatever the Lord blesses him with—is acceptable to the Lord also. The Lord does not expect a man with one talent to turn over ten. If he returned two he is doing wonderfully well. He does not expect a man with two talents to turn over ten, but four. He expects men to employ their talents and to make good use of them. He does not look with favor upon a slothful servant, because it is wicked to be slothful and idle. We want to be industrious and persevering and see how much we can do in this life with the talents that God has intrusted us with; then we will be acceptable to Him. The widow's mite, thank the Lord, is as large as the millionaire's great amount of means that he may turn over; for out of her little she gives whatever she possesses in order to assist the work of the Lord.

Let the Latter-day Saints remember that we have undertaken to strive for the celestial kingdom. We desire an inheritance on this earth when it is celestialized. We expect an inheritance in Zion, but in order that we may have this inheritance, we are not only required to come into the Church by baptism and confirmation and to receive our ordinations and blessings, but we are expected to be a prayerful people, a people who will observe the Word of Wisdom, who will live pure lives and keep the commandments of the Lord. We are expected to bear the burdens and responsibilities of the kingdom, temporal as well as spiritual. We are in a temporal world, and this is a church of material things as well as spiritual things. We cannot divide the temporal from the spiritual, the body from the spirit and stay here. They go unitedly, hand in hand, and will do throughout mortality, and then throughout all the ages of eternity. Men are not perfect without immortality and eternal life. They cannot meet the design of God without accomplishing what the Lord has laid before us. This is the Lord's work. It is not the work of our brethren who have passed away. They have finished their

work here. They have gone to their reward, having earned eternal life. We remain, and we are to prove our faithfulness and devotion and our endurance in the principles of righteousness. The Lord will sustain us; this work will continue; and we will gain in strength and numbers all the time. We are spreading abroad and becoming more numerous in every ward, in every stake, and in every nation where we live. The Lord is working with us, and is handling the nations. He is handling this nation and directing it in its operations to extend liberty among the people of the world. The Gospel will be in the track of religious liberty, and will be carried to every people.

I desire to read the 7th verse in the 85th Section of the book of Doctrine and Covenants. The preceding verses speak in relation to the duty of the Lord's clerk in Zion. At present the Lord has clerks in all the Stakes of Zion and in all the Wards in Zion and the history of our faith and works is being kept. It is important that these records should be kept and correctly kept. A singular thing that I have noticed here (perhaps you have noticed it as well) is that it is not only necessary that our names should be found of record, but it is necessary that our fathers' names should also be found of record, as well as the names of our children. It seems that when the inheritances in Zion are divided out, those whose names are recorded with the names of their fathers and of their children—three generations—are to be entitled to inheritances in Zion:

"And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the Saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God."

I have felt it important, not only that I should be faithful, but that my children should be faithful, and also my progenitors, as an evidence that there is stability, virtue and integrity in that line of blood; that there is

fideli ty and faithfulness at least in three generations, who shall be found recorded in the book of the law of God. I am anxious for my kindred and my posterity. I am not satisfied to be alone. I want my family, my kindred and my friends with me; hence I desire to be exemplary and to use my influence with them, that they also may have a worthy record, and not be cast out for apostasy or any other reason, but that together the three generations may be found recorded and be entitled to an inheritance in Zion. If, however, our names are not found recorded in the book of the law of God, we shall not be entitled to an inheritance in Zion. We want an inheritance on this earth. We want a part of the earth for our celestial home and we want to earn it. We cannot get it otherwise. As the President said today, Zion cannot be redeemed but by purchase. Let me say to you that your redemption and mine cometh only by purchase. We must earn what we expect to enjoy. We must redeem our part of Zion, and as the whole people we must redeem the land of Zion. We are promised an eternal inheritance in the land of Zion, but we cannot get it by any one law alone. We cannot get it by tithing alone. A man cannot say that he has paid his tithing generously and freely, and now he has liberty to do just as he pleases. He must not only keep the law of tithing properly, but he must also keep his repentance genuine and eternal. His devotion and faithfulness to the Lord in every other respect must be maintained in addition to the payment of tithing. We have but a little time to live on this earth. Why can we not endure just for a few fleeting years, that will be less than a day to us hereafter? Fifty, seventy, eighty, or a hundred years, we will look upon as but a span when we shall have entered into eternity, the depth and height of which cannot be known in mortality. The suffering and the little difficulties and evil which beset us in this life, and which try our very souls, will be counted as naught hereafter. We will only wonder that we were ever shaken or disturbed at all by the little things that afflicted us.

Brethren and sisters, you have our

testimony in regard to this principle. We know that it is important. It is not a new thing that the Lord should be robbed in His tithes and His offerings. It is not a new thing that the word of the Lord should come through a Prophet. It came through the Prophet Joseph when the law of tithing was revealed. It came through him when the law of consecration was revealed and on a hundred other occasions. Many revelations the Lord gave through him, and they have been written. Hundreds of times has the word of the Lord been given through President Brigham Young, the Prophet and lion of the Lord, and through President John Taylor and through President Wilford Woodruff. There is nothing that the Lord requires of His people that the Prophet of the Lord will hesitate to present when it is necessary. He is the chief man upon the towers of Zion, to warn the people, and when a warning comes there is a reason for it; there are conditions just confronting us that we know not of, and perhaps they are not told to us. We cannot tell you what is coming just now, but there are important conditions just in front of us as the people of God, and it is necessary that the Prophet should take the very stand that he has in regard to this law, for our safety, for the redemption of Zion, for the accomplishment of the purposes of God in the last days. Thank the Lord that we have a prophet; that we can approach him and learn what his mind and will is and receive it as we have received it in all plainness. And when the Lord speaks to His servant the Prophet, He speaks to all the Prophets. President Snow is not alone, but he is surrounded by Prophets of the Lord, and they have the very same testimony abiding in their souls. They know that this is God's work, and they have not been mistaken. They have been leading the people all the time, and the Lord has directed them. He will do so to the end. Thank the Lord that we have Prophets; thank the Lord that this congregation is full of men of prophecy and of revelation. And they are in the missions abroad, as well as at home. The world is enlivened today with men of inspiration from God.

They speak revelation. They give forth the word of the Lord, they bear testimony, strong and powerful, to the nations of the earth. In this way the purposes of God are progressing and advancing, and His work will be accomplished. No power on earth can stay it, for it is God's work. Man has not originated it. It is the work of our Eternal Father who dwells in the Heavens. There is power and virtue in it for the salvation of men, and it is true and vital.

God bless you, my brethren and sisters. Let us be faithful and endure but for a little season, and our day of rest and peace and welcome into the presence of the Father and the Son will be sure. Amen.

PRESIDENT JOSEPH F. SMITH.

Objects of the Law of Tithing—The same Law in Ancient Times—Duty of the Leaders of the Church in Relation to it—Disastrous Effects of Neglect and Beneficent Results of Obedience.

I desire sincerely that my brethren and sisters will exert their faith in my behalf, that I may be able to speak words of advice, of counsel and of warning, as the Spirit of the Lord may direct. We have had much valuable instruction in relation to our duties as Latter-day Saints, not only concerning the law of tithing, but also in reference to other things, which are as important in their place as the law of tithing. There is nothing, however, of greater importance to the welfare of the Church at present than the consideration of this law, by which means will be placed in the storehouse of the Lord, to meet the necessities of the people. My eye fell upon a passage in the Book of Mormon, which speaks of a circumstance relative to the payment of tithing. I will refer to it by and by. It is one of the first that we have any record of in ancient days. I have no doubt that the law of tithing has always existed when the Lord had a people on the earth. The purpose of the law of tithing is similar to that of the law of revenue which is enacted by every State, every county and every municipality in the world, I suppose. There is no such thing as an organization of men for any purpose of importance, without provisions for carrying out its designs. The law of tithing is the law of revenue

for the Church of Jesus Christ of Latter-day Saints. Without it it would be impossible to carry on the purposes of the Lord. I want to read to you one of the objects for which the law of tithing is given. It is recorded in Section 83 of the Book of Doctrine and Covenants. The Lord said to the Prophet Joseph at Independence, Jackson County, Missouri, April 30, 1832:

"Verily, thus saith the Lord, in addition to the laws of the Church concerning women and children, those who belong to the Church, who have lost their husbands or fathers.

"Women have claim upon their husbands for their maintenance until their husbands are taken, and if they are not found transgressors they shall have fellowship in the Church;

"And if they are not faithful, they shall not have fellowship in the Church; yet they may remain upon their inheritances according to the laws of the land.

"All children have claim upon their parents for their maintenance until they are of age.

"And after that they have claim upon the Church, or in other words upon the Lord's storehouse, if their parents have not wherewith to give them inheritances.

"And the storehouse shall be kept by the consecrations of the Church, and widows and orphans shall be provided for, as also the poor. Amen."

Here is one of the great purposes for which the law of tithing is instituted in the Church. It is intended that the widows shall be looked after when they are in need, and that the fatherless and the orphans shall be provided for from the funds of the Church; that they shall be clothed and fed, and shall have opportunity for education, the same as other children who have parents to look after them. When a child is fatherless and motherless the Church becomes the parent of that child, and it is obligatory upon the Church to take care of it, and to see that it has opportunities equal with the other children in the Church. This is a great responsibility. Have we ever seen the day since the Church was organized when we could carry out this purpose of the Lord fully, and to our heart's content? We have not, because we never have had the means to do it with. But if men will obey the laws of God so that there shall be abundance in the storehouse of the Lord, we will have wherewith to feed and clothe the poor and the orphan and

to look after those who are in need in the Church. Our brethren will not have to join these secret associations that are formed in the world, for the purpose of leaving a few thousand dollars to their widows when they die. If we will pay our tithes and our offerings we will lay up for ourselves treasure in the storehouse of God, by which our widows and our children will be cared for after we are dead, and far better than they will be by these associations that offer premiums on death. I mention this simply incidentally. The Church of Jesus Christ of Latter-day Saints is good enough for me and my family, and I have no time or means to associate myself with organizations that are not of this Church and which have simply for their object the laying up of something for my wife to have after I am dead. I cannot afford to do it, for this reason; the Lord has seen fit to give me from day to day just sufficient for my needs, and if I were to join these associations for the purpose of looking after the future of my family, I would be compelled to neglect paying my tithing, and present duties, because I would not have means enough to pay my tithing and my dues for these associations. We have known members of the Church, who when they were asked why they did not pay their tithing, confessed that they were associated with organizations of one kind and another, wherein they were compelled to pay weekly or monthly certain sums of money; they had been associated with these institutions for a number of years and had put quite a lot of money in them, and now if they did not continue to pay their dues they would lose all they had put in, then in case of death their families would lose the premium. From this you can see they are in bondage to these secret organizations, and if they want to pay tithing they cannot do it. Well, if they do not they will be among those whose names will not be found recorded in the book of the Law of the Lord and who will not have inheritance in the Zion of God. Furthermore, we have called some of these men to go on missions, but they could not go to preach the Gospel to the nations

of the earth, why? Because they belonged to certain secret associations, and they were compelled to be at work all the time in order to pay their dues, or they would lose what they had put in them.

I want to say to the Latter-day Saints that Zion and the Church of Jesus Christ of Latter-day Saints are good enough for me and my family. I do not want any of these associations for the purpose of laying up money. If there were any other object in them by which I might be able to do good in the world, that might be an inducement. But I cannot afford to join any association simply for the purpose of laying up money to be received when I am dead. I am willing to trust my people in the hands of the Lord, just as I have been in the hands of the Lord from the beginning.

Now I will read a little from the Book of Mormon in regard to the law of tithing as it existed in ancient days. The Prophet Alma, in his 13th chapter, commencing at the 14th verse says:

"14. Yea, humble yourself even as the people in the days of Melchisedek, who was also a High Priest after this same order, which I have spoken, who also took upon him the High Priesthood forever.

"15. And it was the same Melchisedek to whom Abraham paid tithes; yea, even our Father Abraham paid tithes of one-tenth of all he possessed.

"16. Now these ordinances were given after this manner, that thereby the people might look forward on the Son of God, it being a type of his order, or it being his order; and this, that they might look forward to him for a remission of their sins, that they might enter into the rest of the Lord.

"17. Now this Melchisedek was a king over the land of Salem; and his people waxed strong in iniquity and abominations; yea, they had all gone astray; they were full of all manner of wickedness:

"18. But Melchisedek having exercised mighty faith, and received the office of the High Priesthood, according to the holy order of God, did preach repentance unto his people. And behold, they did repent; and Melchisedek did establish peace in the land in his days; therefore he was called the prince of peace, for he was the king of Salem; and he did reign under his father.

"19. Now, there were many before him, and also there were many afterwards, but none were greater; therefore, of him they have more particularly made mention."

I desire now to read a few words in relation to the duty which devolves upon the men who have been speaking during this conference. I will read a portion of the 41st Section of the Doctrine and Covenants:

"Hearken and hear, oh ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest blessings, ye that hear me; and ye that hear me not will I curse, that have professed by name, with the heaviest of all cursings.

"2. Hearken, O ye Elders of my Church whom I have called; behold I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word,

"3. And by the prayer of your faith ye shall receive my law, that ye may know how to govern my Church, and have all things right before me.

"4. And I will be your ruler when I come; and behold, I come quickly, and ye shall see that my law is kept."

The Lord here especially demands of the men who stand at the head of this Church and who are responsible for the guidance and direction of the people of God that they shall see to it that the law of God is kept. It is our duty to do this. We are not talking to you about paying your tithing because it is a pleasure to do so, or because we desire to harp upon that principle; but we are doing it because the necessities of the people are such that it becomes obligatory upon the leaders of the Church to say something upon this principle, that not only the people may do their duty in regard to this law, but that there may be something in the storehouse of the Lord with which to meet the necessities of the people; for the necessities of the Church are the necessities of the people. The members of the Church constitute the Church, and therefore whatever obligation the Church is under, it rests upon each individual member of the Church proportionate to his means. The Lord requires of us that we shall see that His law is kept among the people. This is one of the principle reasons why we are talking to you as we are. In Section 82 of the Book of Doctrine and Covenants, the Lord speaking to the Church says:

"Verily, verily I say unto you my servants, that inasmuch as ye have forgiven one another your trespasses, even so I, the Lord, forgive you.

"2. Nevertheless there are those among you who have sinned exceedingly; yea, even all of you have sinned, but verily I say unto you, beware from henceforth, and refrain from sin, lest sore judgments fall upon your heads;

"3. For unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation.

"4. Ye call upon my name for revelations, and I give them unto you; and inasmuch as ye keep not my sayings, which I give unto you, ye become transgressors, and justice and judgment are the penalty which is affixed unto my law;

"5. Therefore, what I say unto one I say unto all, watch, for the adversary spreadeth his dominions and darkness reigneth;

"6. And the anger of the Lord kindleth against the inhabitants of the earth; and none doeth good, for all have gone out of the way.

"7. And now, verily I say unto you, I the Lord, will not lay any sin to your charge; go your ways and sin no more; but unto that soul who sinneth shall the former sins return, saith the Lord your God.

"8. And again, I say unto you, I give unto you a new commandment, that you may understand my will concerning you,

"9. Or in other words I will give unto you directions how you may act before me, that it may turn to you for your salvation.

"10. I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise."

Now, Brother Lyman has been talking to you about the remission of sins. When we commit sin, it is necessary that we repent of it and make restitution as far as lies in our power. When we cannot make restitution for the wrong we have done then we must apply for the grace and mercy of God to cleanse us from that iniquity.

Men cannot forgive their own sins; they cannot cleanse themselves from the consequences of their sins. Men can stop sinning and can do right in the future, and so far their acts are acceptable before the Lord and worthy of consideration. But who shall repair the wrongs they have done to themselves and to others, which it seems impossible for them to repair themselves? By the atonement of Jesus Christ, the sins of the repentant shall be washed away, though they be crimson they shall be made white as wool. This is the promise given to you through the President of the Church today. We who have not

paid our tithing in the past, and are therefore under obligations to the Lord, which we are not in a position at present to discharge, he has said to us the Lord requires that no longer at our hands, but will forgive us for the past if we will observe this law honestly in the future. That is generous and kind, and I feel grateful for it.

I will read now a few verses from Section 85 of the Book of Doctrine and Covenants, commencing at the 9th verse:

"And all they who are not found written in the book of remembrance, shall find none inheritance in that day, but they shall be cut asunder, and their portion shall be appointed them among unbelievers, where are wailing and gnashing of teeth.

"These things I say not of myself; therefore, as the Lord speaketh, He will also fulfill.

"And they who are of the High Priesthood, whose names are not found written in the book of the law, or that are found to have apostatized, or to have been cut off from the Church; as well as the lesser Priesthood, or the members, in that day, shall not find an inheritance among the Saints of the Most High;

"Therefore it shall be done unto them as unto the children of the priests, as will be found recorded in the second chapter and sixty-first and second verses of Ezra."

I am going to turn now to Ezra and see what is said there. We read:

"61. And the children of the Priests; the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of Barzillai the Gileadite, and was called after their name;

"62. These sought their register among those that were reckoned by genealogy, but they were not found, therefore were they, as polluted put from the Priesthood.

"63. And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a Priest with Urim and Thummim."

This is the position the people will be in when they come to claim an inheritance in Zion, if their names are not found recorded in the book of the law of God. And I want to tell you that this refers directly to the law of tithing. In the first place it referred to the law of consecration, but that law, as has been explained, was not properly kept, and inasmuch as people are under greater condemnation when they keep not the laws that are given them, the

Lord in His mercy withdrew from the Latter-day Saints the law of consecration, because the people were not prepared to live it, and as long as it was in force and they kept it not they were under condemnation. The law of tithing was given in its place.

Some people may not care very much whether their names are recorded or not, but this comes from ignorance of the consequences. If their names are not recorded they will not only be cut off from the assistance which they would be entitled to from the Church if they needed it, but they will be cut off from the ordinances of the house of God; they will be cut asunder from their dead and from their fathers who have been faithful, or from those who shall come after them who shall be faithful, and they will be appointed their portion with the unbelievers, where there is weeping and gnashing of teeth. It means that you will be cut off from your fathers and mothers, from your husbands, your wives, your children, and that you shall have no portion or lot or inheritance in the kingdom of God, both in time and in eternity. It has a very serious and far reaching effect. It is therefore the more obligatory upon me and upon my fellow-servants in the Church of God to make these matters known to the people, that our skirts may be free from their blood. I need not read to you from Malachi, but I will read something from Amos, who is called one of the lesser Prophets. The Prophet says—and he says it ironically:

"4. Come to Bethel, and transgress; at Gilgal multiply transgressions; and bring your sacrifices every morning, and your tithes after three years.

"5. And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings; for this liketh you, O ye children of Israel, saith the Lord God.

"6. And I also have given you cleanness of teeth in all your cities, and want of bread in all your places; yet have ye not returned unto me, saith the Lord.

"7. And also I have withholden the rain from you, when there were yet three months to the harvest; and I caused it to rain upon one city, and caused it not to rain upon another city; one piece was rained upon, and the piece whereupon it rained not withered.

"8. So two or three cities wandered unto one city, to drink water; but they

were not satisfied; yet have ye not returned unto me, saith the Lord.

"9. I have smitten you with blasting and mildew; when your gardens and your vineyards, and your fig trees, and your olive trees increased, the palmer-worm devoured them; yet have ye not returned unto me, saith the Lord.

"10. I have sent among you the pestilence after the manner of Egypt; your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils; yet have ye not returned unto me, saith the Lord.

"11. I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning; yet have ye not returned unto me, saith the Lord.

"12. Therefore thus will I do unto thee, O Israel; and because I will do this unto thee, prepare to meet thy God, O Israel.

"13. For, lo, he that formeth the mountains, and createth the wind and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, the Lord, the God of Hosts, is His name.

"14. Hear ye this word which I take up against you, even a lamentation, O house of Israel.

"15. The virgin of Israel is fallen; she shall no more rise; she is forsaken upon her land; there is none to raise her up."

These were the consequences of disobedience on the part of ancient Israel, the same power reigns today that reigned then.

I have referred you to some of the chastisements and promises of punishments upon those who will not hearken unto the Lord nor obey His law. The Latter-day Saints are in the midst of these mountains for the express purpose of serving Almighty God. We have not come here to serve ourselves nor to serve the world. We are here because we have believed in the Gospel that has been restored in the latter day through the Prophet Joseph Smith. We are here because we believe that God Almighty has organized His Church and has restored the fullness of the Gospel and Holy Priesthood. We are here because we have received the testimony of the Spirit of God that the course which we have pursued in this regard is right and acceptable in the sight of the Lord. We are here because we have come in obedience to the command of the Almighty.

Now let me show to you how the Lord poured out blessings upon His people anciently when they obeyed the law of tithing. I will read from the 31st chapter of II Chronicles, commencing at the 5th verse:

"5. And as soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly."

This is in accordance with the law of tithing that was given to the children through Moses, as you may read in the 27th chapter of Leviticus:

"And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithes of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid them by heaps.

"In the third month they began to lay the foundation of the heaps, and finished them in the seventh month.

"And when Hezekiah and the princes came and saw the heaps, they blessed the Lord and His people Israel.

"Then Hezekiah questioned with the Priests and the Levites concerning the heaps.

"And Azariah the chief Priest, of the house of Zadok, answered him and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty; for the Lord has blessed His people; and that which is left is this great store."

In connection with this passage of scripture I would remind you of the promise made through the Prophet Malachi to the children of Israel:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it.

"And I will rebuke the devener for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

I know that the Lord will do this to those who fear Him and work righteousness before Him.

I refer you now to the 28th chapter of Deut., and also to the 26th chapter of Leviticus. They run almost parallel. I will read from the 28th chapter of Deut:

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth.

"And all these blessings shall come on thee and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

"Blessed shalt thou be in the city, and blessed shalt thou be in the field.

"Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

"Blessed shall be thy basket and thy store.

"Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

"The Lord shall cause thine enemies that rise up against thee to be smitten before thy face; they shall come out against thee one way, and flee before thee seven ways.

"The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee.

"The Lord shall establish thee a holy people unto Himself, as He hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in His ways.

"And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee.

"And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee.

"The Lord shall open unto thee His good treasure, the Heaven to give the rain unto thy land in His season, and to bless all the work of thine hand; and thou shalt lend unto many nations, and thou shalt not borrow."

God hasten the day when this people shall be in a position to lend and not be under the necessity of borrowing at all, and I believe the only remedy that is necessary to bring about this result is for the people to observe the law of tithing. If the people of God would pay their tithing honestly we would have abundance with which to build Temples and to maintain the work of the Lord in the Temples; we would have abundance to take care of the widows and orphans and the poor in our midst. We would not have to ask you to donate this little thing and that little thing for the benefit of the poor

but we would have enough to meet all of these necessities in my opinion. But as long as some people are disobedient and neglectful in observing this law, those who are willing will of necessity be called upon from time to time to show their further liberality in maintaining the poor. I want to say for the benefit of our friends who may be present that the Latter-day Saints do not ask their non-Mormon neighbors to feed their poor. We do it ourselves and we feed hundreds that are not of us besides. However, those who do not pay their tithing are not entitled to the help that they would be if they paid their tithing. When one comes to a Bishop and asks for assistance because of his or her straightened circumstances, the first thing the Bishop should do is to inquire if he or she is a tithe payer. He should know whether the name is on the book of the law of the Lord, and if not on the book, if he or she has been derelict and negligent in relation to this principle of tithing, he or she has no claim upon the Bishop, neither have their children, and if under those circumstances the Bishop assists him, it will simply be out of pure charity and not because such have any claim upon the Church. That is why the widow who receives assistance from the Church should pay her tithing, so that her name may be on the records of the Church. It is not a law that is applicable to one and not to another. If the rich may not receive blessings because their names are not on the record, then neither shall the poor receive blessings in the house of God if their names are not recorded. So long as a poor person receives his or her support through the tithings of the people, they should be willing to observe the law themselves in order that they may be entitled to what they receive. They should show by their observance of the law that they are law-keepers and not law-breakers. Our children, as soon as they become old enough to earn means, should be taught to pay their tithing, that their names may be written in the book of the law of the Lord, so that if perchance their fathers die and they are left orphans, their names, as well as the names of their parents, will be found upon the records and they will

as God lives, be entitled to their support and to their education. It is our duty to look after these children and see that they have an equal chance with those who are more favored with parents to look after them.

"And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord, thy God, which I command thee this day, to observe and to do them."

These are the promises that the Lord made to the people of Israel anciently, if they would hearken unto His words and obey His laws.

Now, I want to say to you without any hesitancy or fear of successful contradiction, that the words which I have read in your hearing are as applicable to you as they were to the children of Israel. You are modern Israel and they were ancient Israel. The same God spake through His servant Moses that speaks today through His servant Lorenzo Snow. Obedience to the laws of God will produce the same results today that it did anciently. To those who know the history of ancient Israel it is perhaps not necessary for me to say that these words were fulfilled upon Israel. As long as they hearkened to His word, God did prosper them; He did bless their land; He did send them the early and the latter rains; He did multiply them and strengthen them in the land; He did set them on high; He did make them His covenant people, and they became famous throughout the known world. The glory of Solomon reached to the uttermost parts of the earth. The kings and queens of the earth heard of his greatness and of his wisdom. They took pilgrimages to Jerusalem to see for themselves and to verify the reports they had heard of the greatness of the children of Israel. The Queen of Sheba went and saw Solomon in his glory. She heard of the wisdom that fell from his lips and beheld the greatness of his kingdom, and she said to the king: "It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it; and behold, the half was not told me; thy

wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom."

I commend to you the careful reading of the remaining portion of this chapter in Deuteronomy. Time will not permit me to read it, but I would like you to read and contemplate it at your leisure, for there you will find, as if written by eye-witnesses, history of the judgments of God that subsequently fell upon the children of Israel, with an accurate account of the downfall and disintegration of the people. They became a hiss and a byword among the nations of the earth. They were broken asunder, they were carried captive into the various nations of the earth; they served under taskmasters; from that day unto the present they have been under the curse of God through disobedience to His laws, and they will remain under that curse of disobedience so long as they fail to repent of their sins and return not unto the Lord. But just as soon as they will hearken to the voice of Malachi and return unto the Lord and begin to observe His laws and ordinances, then will be fulfilled the promise of the ancient Prophet that God will open the windows of Heaven and pour out blessings upon them till they will not have room to contain them. But this will not be until they repent and turn unto the Lord. Neither will it be with us until we repent for there are many of us who are just as guilty of disobedience to the laws of God today as were ancient Israel. Some of us, too, who have pretended to do our duty in regard to this law, and who have preached obedience to it, have not kept it. We go to the books, we see the records of men, and in a great measure we know what they have done, and I can tell you that there are men amongst us who stand high in their own estimation and in the estimation of the people, who have never paid their tithing. Yet these men ought to be examples to the people. They ought to be saying to the people, "come follow me, and do the things that I do," but they have not been that class of men, though I trust they will be in the future. I hope that when they pay

the tithing of their salaries, they will also pay the tithing on their dividends and on the increase of their flocks and herds, and thus pay an honest tithing. Then we will have abundance in the storehouse of the Lord to meet all the exigencies of the people. May God help

us to be faithful is my prayer in the name of Jesus. Amen.

The choir sang:

"O come, all ye faithful."

Benediction by Elder William T. Jack.

THIRD DAY.

Sunday, October 8th, 10 a. m.

Singing by the choir:

Lo! the mighty God appearing,
From on high, Jehovah speaks!
Eastern lands the summons hearing,
O'er the west his thunder breaks.

Prayer by Elder Benjamin E. Rich.
The choir sang:

Zion stands with hills surrounded—
Zion, kept by power divine;
All her foes shall be confounded,
Though the world in arms combine;
Happy Zion,
What a favored lot is thine.

PRESIDENT GEORGE Q. CANNON.

The Saints the Saviors of Men—The Unfaithful like Salt that has Lost its Savor—Redemption of Zion may be Deferred by Disobedience—Prophets and Apostles like other Men—Responsibility of Parents—Benign Genius of the Kingdom of God.

I will read a portion of the 84th Section of the Book of Doctrine and Covenants:

"17. Which Priesthood continueth in the Church of God in all generations, and is without beginning of days or end of years.

"18. And the Lord confirmed a Priesthood also upon Aaron and his seed, throughout all their generations—which Priesthood also continueth and abideth forever with the Priesthood, which is after the holiest order of God.

"19. And this greater Priesthood administereth the Gospel and holdeth the key of the mysteries of the kingdom even the key of the knowledge of God;

"20. Therefore, in the ordinances thereof, the power of godliness is manifest;

"21. And without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh;

"22. For without this no man can see the face of God, even the Father, and live.

"23. Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God;

"24. But they hardened their hearts and could not endure his presence, therefore the Lord in His wrath (for His anger was kindled against them) swore that they should not enter into His rest while in the wilderness, which rest is the fullness of His glory.

"25. Therefore he took Moses out of their midst, and the Holy Priesthood also;

"26. And the lesser Priesthood continued, which Priesthood holdeth the key of the ministering of angels and the preparatory Gospel;

"27. Which Gospel is the Gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in His wrath caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb;

"28. For he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of His people, to prepare them for the coming of the Lord, in whose hand is given all power.

"29. And again, the offices of Elder and Bishop are necessary appendages belonging unto the High Priesthood.

"30. And again, the offices of Teacher and Deacon are necessary appendages belonging to the lesser Priesthood, which Priesthood was confirmed upon Aaron and his sons.

"31. Therefore, as I said concerning the sons of Moses—for the sons of Moses, and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation, upon the consecrated spot as I have appointed;

"32. And the sons of Moses and of Aaron shall be filled with the glory of the Lord, upon Mount Zion in the Lord's house, whose sons are ye; and

also many whom I have called and sent forth to build up my Church.

"33. For whoso is faithful unto the obtaining these two Priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies;

"34. They become the sons of Moses and of Aaron and the seed of Abraham, and the Church and kingdom, and the elect of God;

"35. And also all they who receive this Priesthood receiveth me, saith the Lord;

"36. For he that receiveth my servants receiveth me;

"37. And he that receiveth me receiveth my Father;

"38. And he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him;

"39. And this is according to the oath and covenant which belongeth to the Priesthood.

"40. Therefore, all those who receive the Priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved;

"41. But whoso breaketh this covenant, after he hath received it and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.

"42. And all those who come not unto this Priesthood which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the Heavens, and even I have given the Heavenly hosts and mine angels charge concerning you.

"43. And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life;

"44. For you shall live by every word that proceedeth forth from the mouth of God.

"45. For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ;"

In standing up to address you I do so relying entirely upon the blessing of God, which I hope to obtain by the assistance of your faith and prayers. To my mind, it is one of the most responsible positions a human being can occupy, to address a congregation upon the things pertaining to God and eternity. I feel the weight of this responsibility, and I would not attempt to speak to you, did I not know that it is our privilege to have the assistance of the Spirit of God. During this conference we have heard most excellent discourses, accompanied by the power of God.

The Spirit has been abundantly poured out. It seems to me that no man or woman could listen to the words of the Apostles who have spoken without being convinced that God was with them. This is my feeling, and I can bear testimony to the truth of that which has been said. It will be a savor of life unto life or of death unto death to all those who have listened.

We are living in a very important time. The Lord is evidently working with His servants and people. He is manifesting His Spirit in a remarkable manner. I think it has been felt by every faithful Latter-day Saint throughout the Church. Not only has it extended throughout Zion, but it has been felt by the Elders and Saints, so far as we have heard, in distant places. In 1856 the Spirit of God was poured out in great power upon the servants of God in Zion. I was on a mission at the time, as doubtless were very many Elders, some of whom may be present today; and we had the same Spirit where I was laboring. The Lord stirred us up in the same way that our brethren at home were being stirred up. The Spirit of reformation went throughout the entire Church. The people were stirred from the depth of their hearts by the power of God. The effects of that reformation were most excellent. A great many adopted good resolutions which, I am led to believe, they clung to all their lives, and are still clinging to them if they are alive. They have served God with greater diligence than they ever did before. I do not doubt that will be the effect of these meetings. I expect to see a thorough reformation of the people, and renewed determination to keep the commandments of God more strictly than ever before.

In connection with this I will read another portion of the Book of Doctrine and Covenants that occurs to my mind. It is a revelation that was given in 1834, soon after the occurrences which President Snow read about yesterday. They took place in Jackson county, November, 1833, and this revelation was given to the Prophet the succeeding February. The Lord says:

"1. Verily I say unto you, my friends,

behold I will give unto you a revelation and commandment, that you may know how to act in the discharge of your duties concerning the salvation and redemption of your brethren, who have been scattered on the land of Zion;

"2. Being driven and smitten by the hands of mine enemies, on whom I will pour out my wrath without measure in mine own time;

"3. For I have suffered them thus far, that they might fill up the measure of their iniquities, that their cup might be full;

"4. And that those who call themselves after my name might be chastened for a little season with a sore and grievous chastisement, because they did not hearken altogether unto the precepts and commandments which I gave unto them."

This has been dwelt upon with great fullness by nearly all the brethren who have spoken at this conference. They have called attention to the fact that the Saints were scourged in those early days because of their disobedience. The Lord here explains and describes to the Church very plainly the reasons why they were so grievously and severely chastened:

"And that those who call themselves after my name might be chastened for a little season with a sore and grievous chastisement, because they did not hearken altogether unto the precepts and commandments which I gave unto them."

The Lord continues:

"5. But verily I say unto you, that I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour, unto the counsel which I, the Lord their God, shall give unto them.

"6. Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour,

"7. And by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the Saints, to possess it for ever and ever.

"8. But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them,

"9. For they were set to be a light unto the world, and to be the saviors of men;

"10. And inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men."

There cannot be a doubt in any faithful man's mind concerning the truth of this promise—the promise of victory and deliverance on the one hand, the promise of punishment, disaster and trouble on the other. The Latter-day Saints have in their experience proved fully the truth of these words. They have seen them fulfilled to the very letter. When they have been faithful in keeping the commandments of God they have prospered and they have had deliverance. When they have been unfaithful they met with trouble and serious difficulty. It is necessary that the wicked should have the opportunity to exercise their agency in relation to the work of God; for they have an agency as well as we. It is their privilege to assist in building up the work of God, or they can exercise their agency in fighting the work of God. They have the privilege to do everything in their power to destroy it, and they will be permitted to do this until the cup of their iniquity is full. The Lord deals justly with His children, no matter who they are. Not only Latter-day Saints, but all mankind are the children of our Heavenly Father, and all have their agency. When we quote these sayings of the Lord concerning this work, they are not peculiar to us; the promises are not intended for us alone; they are intended for all who will believe and obey His Gospel. Many people imagine that when we talk about the triumph of the Church of God we mean to confine that triumph to those who belong to our Church. Not so; this is for the whole world. It is for all America, as well as for Utah. God has made most glorious promises to this nation. According to the revelations in the Book of Mormon concerning our own nation, the Lord has destined to make it the head of all the nations of the earth, to adopt it as His nation and as His government, if the people would receive the Gospel; and He would make them the means of saving the remnants of His covenant people, and doing other mighty works. This is all foreshadowed in the prophecies contained in the Book of Mormon.

Joseph Smith, prompted by this Spirit—the man whom God has spoken to; a

Prophet of God—condescended to proffer himself as a candidate for the Presidency of the United States. Many people thought this was ambition on his part; that he wanted to rule; that he aspired to power, and that he would use it for the carrying out of his own plans and forwarding the interests of his own people. Joseph Smith had no such idea. He was prompted, as a Prophet of God and as a patriot, to step forward and offer himself as a candidate, that the nation might receive the fulfillment of the promises which the Lord had made concerning it. He gave his views on the power and policy of the United States; and any man who will read those views today will see how much salvation there is embodied in the principles he set forth. A bloody war might have been averted; millions of treasure might have been saved; thousands upon thousands of lives might also have been saved, if they had only received him as a deliverer, God having inspired him to take that course. In relation to this we have the same feelings today. Men accuse us of being unpatriotic, of not being friendly, and of having designs inimical to the peace and prosperity of the land. I say to you today, in the presence of God, that no more patriotic people live upon the continent of America than the Latter-day Saints. We want to see the Constitution of this country preserved, that every man shall enjoy the rights guaranteed by that grand instrument of liberty which God inspired the framers to make. But we differ from many people in regard to our views concerning the manner in which the government should be administered. And we think, as free men, descended from a free ancestry, we have a right to differ from them, and to express our feelings upon this point with the utmost freedom; that we are not traitors when we do so, but are the friends of the government and of the rights of human beings in the government. You know, my brethren and sisters, that this is our attitude on this question. We would like to see this government so stable that it will never be thrown down. It can only be made so by adhering to the principles which animated the founders of the govern-

ment, and which they hoped to perpetuate through the constitution and the laws that were enacted.

We are told in this revelation that the wicked, when the cup of their iniquity is full, will receive their judgment. But the Latter-day Saints are called upon to obey the commandments of God. He has revealed himself with power to them. He bears testimony to them all the time concerning His great work that He is seeking to establish in the earth. He wants to make us the saviors of men. He calls us the salt of the earth. We are the salt of the earth. We are not conceited in saying this, because the acts of the faithful Latter-day Saints are such as to bring salvation to those who are connected with them. I wish to illustrate this so that you can see it for yourselves. Look around you and see the men and the women who have proved themselves unworthy of the principles of the Gospel, and have departed from them. Are they not like salt that has lost its savor? We have had hundreds of them; they have got indifferent; they have lost their savor, and are good for nothing. The Saints are compared to salt that has its saving properties. Wherever we go we should be saviors of men. We should seek for the salvation of the human family to the fullest extent in our power. God has called us to this. He has given unto us the Holy Priesthood, and He has pled with us now for these many years. Think of it! this revelation from which I have read last was given in 1834, nearly sixty-six years ago. The promise was then made unto the Saints that if they would keep the commandments of God they should prevail from that very hour. Is it not true that this would have been fulfilled to the very letter if we had kept His commandments? But we have not done so. We have been a disobedient people, notwithstanding all that God has done for us. We have not honored His laws; and I sometimes think we are like our ancestors, the children of Israel (for God has said that we are of the seed of Abraham) who were led out of Egypt by mighty power. The Lord wrought wonders in their behalf. He inspired Moses to lead the people along so that

they could see the face of God, that they could have the Melchisedek Priesthood continued among them, and become a nation of kings and priests; but they were hard in their hearts and rejected the word of God. The result was that for forty years they wandered in the wilderness, and all that generation were buried in the wilderness, except two men. Two men only out of the vast host that left Egypt under the leadership of Moses, ever reached the promised land, and they were Caleb and Joshua. The Lord had a new generation. The fathers had rejected Him, and He took the Melchisedek Priesthood from their midst, with Moses, and He gave unto them the lesser Priesthood, which was confirmed upon Aaron and his seed. They administered the law of carnal commandments. And this because they did not have faith enough to receive all that Moses was willing to teach them!

Shall we be in the same condition? Shall we, through hardness of heart and disobedience to God and His servants, bring upon ourselves the same penalty? I do not believe we will. I am sure we will not reject the Melchisedek Priesthood, its power and its ordinances. But I do fear that we will defer the redemption of Zion indefinitely through our unwillingness to do the things that God requires at our hands. I have not an earthly doubt that this revelation given in 1834 would have been fulfilled to the very letter, had our people obeyed the Lord as He desired; neither do I believe now that the redemption of Zion will be long deferred if the people will obey the Lord and keep His commandments. But the difficulty is, our hearts are hard and almost impenetrable, in many instances. Here President Snow has been preaching for four months now in relation to the payment of tithing; he has been laboring with all his might, to the astonishment of all those who know his age; and yet he cannot rest—he has to here preach it again, because he feels that the people need to be stirred up. I tell you that all that is not for nothing. I tell you that the man of God is not aroused and inspired for nothing. There is a meaning to it. And I feel that great con-

demnation—such condemnation probably as has never rested upon us before, will rest upon this people unless they obey with all their hearts the words of the Lord that He has given to us through His servant.

We need to be born again, and have new hearts put in us. There is too much of the old leaven about us. We are not born again as we should be. Do you not believe that we ought to be born again? Do you not believe that we should become new creatures in Christ Jesus, under the influence of the Gospel? All will say, yes, who understand the Gospel. You must be born again. You must have new desires, new hearts, so to speak, in you. But what do we see? We see men following the ways of the world just as much as though they made no pretensions to being Latter-day Saints. Hundreds of people who are called Latter-day Saints you could not distinguish from the world. They have the same desires, the same feelings, the same aspirations, the same passions as the rest of the world. Is this how God wants us to be? No; He wants us to have new hearts, new desires. He wants us to be a changed people when we embrace His Gospel, and to be animated by entirely new motives, and have a faith that will lay hold of the promises of God. But the trouble is, the Prophets of God walk around among you, and you see them all the time. "Why, I saw Lorenzo Snow today, and he is just like any other man. I saw Joseph F. Smith, and if I had not known, I might have taken him for anyone else. I saw some of the Apostles, and they are like other men." And because they are like other men, therefore they must be rejected. It is not supposed that they have more power than others. That is a mistake that the world has always made. There was Moses, one of the mightiest Prophets that ever lived. Did the children of Israel see anything particularly mighty in Moses? No; he was one of them, and they saw nothing exceptional about him. Then there was Nephi, another mighty Prophet. Brother Grant read to us a description of him. Did Nephi's brethren see anything mighty in him? Why, no; there was nothing

to distinguish him particularly; and yet he was a mighty Prophet whom God had raised up. So it was with the Son of God Himself, the mightiest being that ever trod the earth. He descended from the throne of His Father and came to earth; but men saw nothing in Him different to other men, and they crucified Him. Thus it has been in every age. There have only been a few who have ever discovered the power of God as manifested through His servants. It is so today. Who recognized Joseph Smith as one of the mightiest Prophets that ever lived? Why, the Saints themselves received with reluctance the truths he taught; and men slew him, and may possibly have thought they were doing God's service in doing so. So it has been with those who have followed him and have held the keys of authority. They have passed among their fellow men and received but little recognition. Men could see all their faults and failings, and could talk about them one to another; but they could not see the divinity in them. It is the same with the servants of God in our midst today. They are but mortal men, and we see their weaknesses and their defects of character. These become magnified in our eyes, and we talk freely about them. The result is, we receive their words with reluctance; we question the word of God that comes through them, and wonder if it is not alloyed with something of their own.

What we all need is faith—faith in God, faith to believe that which He tells us. Here the brethren have been laboring for days to tell us what blessings will attend obedience to the law of tithing—how our storehouses will be filled, our fields be fertile, etc., in this way appealing to our selfishness. We seem to be able to reach the people better by appealing to their selfish instincts. If we can make them believe that they are going to get something in return for what they do, it seems to be more effective than any other way. It is true that these blessings will follow; but it shows, my brethren and sisters, how our hearts have to be reached. We do not have faith. If we had faith as we should have, it would not be necessary to use such

arguments. We are like the children of Israel when they fled out of Egypt. They did not have faith. They were enveloped in the traditions of their fathers. They were an idolatrous people, and had lived among the Egyptians until they had imbibed many of their false notions. It took forty years wandering in the wilderness to get rid of the traditions they had imbibed, notwithstanding the mighty works which God did in their midst. We should endeavor to profit by the lessons of the past. Let us put away our hardness of heart. Let us be a distinct people. Let us try to realize that we should be born of God; that we should have new desires in our hearts; that we should put away everything that is offensive in the sight of God, and endeavor to live in strict conformity to the laws and commandments that He has given unto us. There is a class of people in our midst that probably will not be obedient. We shall have that to contend with as long as Satan is unbound; for he has power over the hearts of the children of men. But we should endeavor to lessen his power to the extent of our ability.

In this connection a great deal depends upon the parents. My parents were exceedingly strict in exacting obedience from their children. The lessons I learned in my boyhood I have never forgotten. They have been of service to me in my labors among the people and with the servants of God. I do not wish to say anything of a boastful nature, but I never have had the least difficulty thus far in my life in obeying the servants of God. This habit of obedience was formed in me when I was a child, and I have thanked God many times that my parents were so determined that their children should be obedient to them. As a result of their training, it has been no trouble to me to come or to go, to do this or that, at the request of the servants of God. Yet those who know me regard me, no doubt, as a man who likes his own way. That is my nature. It is a pleasure to me to have my own way. I am positive in my nature. But it has also been a pleasure to me to obey the servants of God. I say to my folks that that is the way we

should raise our children. They should be made to do that which is required of them. If the Latter-day Saints as a people would enforce obedience in the home, our children would grow up and become men and women who would obey God, who would listen to His word, and be as strict in observing it as they had been to obey the word of their parents. But instead of that you see the rudeness of some of our children. The manner in which they conduct themselves at times is disgraceful. I feel mortified occasionally at the behavior of our children. There will be a meeting here tonight of the Sunday school workers, and we shall be under the necessity of having policemen, if we can obtain them, to maintain order outside the building and to prevent the meeting being disturbed by the boisterous conduct of a class of boys and girls. This is one of the things we should attend to.

I feel to say that all the evils we suffer from are due to our disobedience and hardness of heart. The persecutions that we have endured are traceable to this. Our future persecutions will be attributable to the same cause. Therefore how necessary it is that we should train our children to be obedient to authority. If we will do this, it will be an easy thing for them to obey when they are men and women. A girl thus trained makes a good wife. A boy thus trained makes a good husband. Send him on a mission, and the presiding authority there will see the difference between him and the one not trained in habits of obedience. I have noticed it in my experience in the world. We should think of the future of our children. We should not let them have their own way in everything. They should be taught that it is not right, but that they should submit to the judgment of those who are over them. And we should submit to the will of our Father in Heaven, whatever He requires at our hands. If it is to give our tithing, all right. If it is to consecrate, all right. We should have faith that the Lord has power to bless us according to our devotion and diligence in keeping His commandments.

I trust that what has been said at

this conference will not be lost sight of and forgotten by us. I want to see Zion redeemed. I pray for the redemption of Zion. I labor for it. It will be brought about by peaceful methods. Nobody need be afraid of the designs of the Latter-day Saints. We have no designs only to keep the commandments of God. We have no evil designs on anybody. We invite everybody to come and partake of liberty with us. We will defend men of every creed and of every denomination in their rights as quickly as we will our own people.

Joseph Smith taught us a lesson before he died in this respect, and it should never be forgotten. It will never be by those familiar with the circumstances. He invited men not of us to take part in certain things, as an example of what would be in days to come. They did not belong to our Church; I do not know that they belonged to any church. Some people have found fault with me because on one occasion I made a little distinction between the Kingdom of God and the Church of God. Now, there is a distinction, and Joseph Smith illustrated it. He showed us that when the Lord's kingdom should be established, people of every creed and of no creed should have perfect liberty and protection under it. It will not be for the Latter-day Saints alone; it will be for the protection of the Church of God and every other church. God does not deprive men of their agency. He lets them worship according to their consciences. If they want to be Methodists, or Episcopalians, or Catholics, or Agnostics, or anything else, all right. They can follow Confucius, or they can believe as the Hindoos do, or anything else, so long as they do not trespass upon the rights of their neighbors. They cannot do that. They have no right to force their belief on other people, or to war on other people because of their belief. God never did that. He will bless everyone of every creed who will serve Him to the best of his ability, and especially those who seek to preserve the rights of their fellowmen. For God loves His children, and He wants them to have their full agency. Of course, if they rebel against Him,

and reject His laws and ordinances, they must meet the penalty. As a people, we ought to feel the utmost kindness and to grant the utmost liberty to everyone. We exhibited that feeling when we first came to this valley. In 1849, when the emigration came through here to California, I well remember how many preachers were invited to speak in our old Tabernacle on the corner of this block, because President Young said he wanted the people to hear these men and their views. For years this was done. Prominent ministers were invited to speak to us. I remember Methodist Bishops and others preaching to us in this Tabernacle. Why? Because we were willing to extend liberty to everybody. In return, we ask that they will not trespass upon us. We think we have a right to worship God in our own way, and we try to worship Him in that way which will be acceptable to Him.

My brethren and sisters, I ask God to bless you—bless you in your families and in everything pertaining to you. Let us labor continually for the redemption of Zion and for the time when the promises which God has made to Zion will be fulfilled; that we may build the centre Stake of Zion, and rear the house of the Lord there. There are men standing in this generation that will see it accomplished; but we do not want it put off to the very last. Let us all strive to fit and qualify ourselves and our families, by obeying the commandments of God to the fullest extent, so that we and our families may be remembered among those who shall be counted worthy to take part in the glorious work of redeeming Zion and enjoying the blessings thereof, which I humbly ask in the name of Jesus Christ, our Lord. Amen.

ELDER J. G. KIMBALL.

Carrying the Gospel to the Nations—The Duty of the Seventy.

I am very desirous that I may have your attention as well as your faith and prayers for a short time. I am able to testify to the truth of all that has been spoken unto you during this conference. I believe with all my heart

in the temporal salvation of the Church of Jesus Christ of Latter-day Saints, and I believe that the Lord will deliver us from our troubles and difficulties if we will observe all His words. I am also very deeply interested in the spiritual salvation of the children of men. I believe that that angel which John saw flying in the midst of Heaven with the everlasting Gospel to preach to every nation, kindred, tongue and people, came to the Prophet Joseph Smith and delivered his message, and that a great responsibility rests upon the Church today to see to it that this message is delivered to the nations of the earth. As has been stated, there are doubtless between seventeen and eighteen hundred missionaries throughout the world preaching the Gospel. In my opinion, not less than five hundred thousand dollars is spent each year in sending out our Elders, in distributing books and tracts and in preaching the Gospel throughout the world.

I desire to speak, if I can have the spirit of my calling, more particularly to the Seventies of the Church of Jesus Christ. The special calling of the First Council of Seventy is as witnesses of the Lord to the nations of the earth, under the direction of the Twelve Apostles. There are something like one hundred and twenty-two quorums of Seventy in the Church of Jesus Christ, numbering nearly eight thousand men. Over each quorum there are seven Presidents, the Lord having arranged it so that six of them can go on missions, and always leave one to look after the remainder. And in my opinion there should not be very many remaining to look after.

I want to read from the book of Doctrine and Covenants and ascertain what the Lord has to say about the Seventies. You will have to excuse me for occupying the time in talking about the Seventies, for our labor among them puts me a good deal in mind of the Filipinos. They shoot and then run, and that is about the way we have been doing. We would have a little time between meetings to talk to our Seventies; then we would shoot and run and never ascertain whether we had killed any one or not—that is

metaphorically speaking. We did not know whether we had any good effect on our Seventies or not. I believe that our Seventies are not doing their work as they should do it. I know you Seventies will not like it, and it will not make me popular with you, but I desire to say that there is a percentage of the Seventies than whom there are no more faithful men in the Church of Jesus Christ of Latter-day Saints. But the other percentage I have not much to say about. This is what the Lord says:

"And it is according to the vision, showing the order of the Seventy, that they should have seven Presidents to preside over them, chosen out of the number of the Seventy.

"And the seventh President of these Presidents is to preside over the six;

"And these seven Presidents are to choose other Seventy besides the First Seventy, to whom they belong, and are to preside over them;

"And also other Seventy, until seven times Seventy, if the labor in the vineyard of necessity requires it.

"And these Seventy are to be traveling ministers unto the Gentiles first, and also unto the Jews;

"Whereas other officers of the Church, who belong not unto the Twelve, neither to the Seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the Church.

"Wherefore now let every man learn his duty and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand. Even so. Amen."

I want to ask the Latter-day Saints if they have ever heard of a Seventy being handled that is slothful and careless regarding his duties. I have heard of men being handled who waded out into the mysteries of the kingdom and commenced advocating false doctrine. One brother asked me the other day if I had ever heard of a man being handled for not knowing anything, and I could not remember a single case of that kind in the history of the Church. I want to say to the Seventies, the High Priests and the Elders, that I do not believe the Lord is well pleased with the children of men in that they do not qualify themselves and learn their duty and perform the labor that rests

upon them. I desire to proclaim from this stand that, as a Seventy in the Church of Jesus Christ of Latter-day Saints, as a witness of the Lord to the nations of the earth, I am willing to go forth and cry aloud to the children of men repentance, and I ask no Seventy to do what I am not willing to do myself. I have the faith to testify, and am willing to do so, that Joseph Smith was a Prophet of God, notwithstanding it is unpopular to do this. I consider that Elder Ben E. Rich and Elder Kelsch and other Elders that have been appointed to labor in the ministry have never had conferred upon them greater blessings and honors in all their history. They are honored of God, and if they have the spirit of God resting upon them, which they do have, they will be sorrowful when they are released from that labor, and when they have to come back and go to their little plodding along, hunting their little farm and getting a little work to do. I read in the scriptures that some one says that he would rather be a living dog than a dead lion. So far as I am concerned, I would rather be a dead lion. I would rather go forth and preach the Gospel of the Lord Jesus Christ, and I want to do it while I am young and full of vigor and life. When I get old I will come back and go into the High Priests' quorum and labor, while some other young men preach the Gospel. I believe that the Seventies quorums ought to be made up of young men. The saying is "Old men for counsel and young men for war," and this is a warfare. If we do not kill anybody, everybody wars upon us. I believe that aged men ought to go into the High Priests' quorum. I want to say it right from this stand, so that when they call upon us for missionaries, we will have able-bodied men and men who are willing to go forth and preach the Gospel. We do not want any Seventies that are run by their wives either. I do not blame the wives for running their husbands, because I think we have Seventies that their wives ought to run. I hear it almost every day (I do not want you to think it at home either) "What a lovely husband that man is. If I only had a husband like that I would be happy."

I ask what kind of a husband he is. "Well, he shakes the quilts, he puts the carpets down, he helps wash the dishes, he helps dress the children," etc. Well, if it takes all that to make a good man, you cannot count me in among them. I would rather go on a mission, and I would rather stay and die with my neck in the collar. I think it is honorable to do these things when you are at home, but if I have to do them, I want to stay at home but a very little while. I do not believe that God gave a man the Holy Melchisedek Priesthood and ordained him a Seventy in the Church of Jesus Christ, to be tagging after one little woman and spending his whole life in that way. That is what I want to say to you Seventies; I have said it and I don't propose to take it back. The Lord bless you. Amen.

The choir sang the anthem:

Light and Truth.

Benediction by Elder F. S. Bramwell.

OVERFLOW MEETING.

An overflow meeting was held in the Assembly Hall, at 2 p. m. Elder M. W. Merrill presiding.

Opening hymn page 79, sung by the congregation, "Glorious Things are Sung of Zion."

Prayer was offered by Elder Christian D. Fjeldsted.

"I know that My Redeemer Lives," was sung by the Temple choir.

ELDER SEYMOUR B. YOUNG.

My brethren and sisters, I hope you will give me your faith and attention, that the Spirit of the Lord may rest upon me, that we may be edified together.

The solemnity of these great gatherings and the spirit thereof that has seemed to fill every breast, causing us to come together, and the words of inspiration to which we have listened during this conference, have given me

food for reflection, a little deeper, I think, than I have ever had before. It has aroused within me a new determination and a resolve, the Lord being my helper, to assist you and to ask you to assist me, as a band of brethren and sisters, as servants and hand-maidens of the Lord, to be more faithful in the future than we have been in the past.

The Lord has been with this people. We have gathered to this goodly land, notwithstanding the displeasure of the Lord in His judgments which He meted out to His Church in the days when they were inhabitants of the States of Missouri and Illinois; although, in the beginning of their settlement in those States, the Lord was with them, and His Spirit, to a very great degree, inspired the leaders of the people and inspired many of the Saints to hearken to the commandments of the Lord. But it was with the Saints as it was with the Nephites and Lamanites in the days when they inhabited this land. There were times when the people were full of faith and good works and were earnest in keeping the commandments of the Lord, and then there were times when the Nephites and Lamanites dwindled into unbelief and grew covetous and selfish and became lifted up in the pride of their hearts, and, finally, the favor of the Lord was withdrawn from them, and they wandered in darkness and unbelief until the judgments of the Lord awakened them again to a sense of their fallen condition, which occurred many times, as we are informed by the history of that people. Now, the Lord decreed, through His servants, the Nephite Prophets, that the people who inhabited this land should serve Him and keep His commandments, or they should not prosper in the land.

Reference was made today by our Prophet, Seer and Revelator, Lorenzo Snow, to the judgments of the Lord that came upon the people in the State of Missouri, in Jackson County, in 1833. The Saints were driven from their homes and stripped of their possessions, not because they were the most wicked people upon the face of the land, nor because the Lord had cast them off forever, but because He was reminding

them of the covenants they were under and the necessity of their keeping them. He was reminding them, I say, of these truths, by these chastisements which He had permitted to come upon them, renewing their faith and confidence in Him and humbling them before Him that He might again bless them and pour out upon them blessings and favors which he had in store for His faithful children. And truly, as President Cannon reminded us, the revelation of the Lord, in 1834, was given through the Prophet Joseph Smith, saying that inasmuch as the people had been chastened and had repented, the Lord was willing to accept of their repentance, if they would turn unto Him with full purpose of heart and serve Him and keep His commandments. Now, although they were awakened from their slothful condition and were caused to repent of their former neglect and sins, through the grace and favor of the Lord, after having been chastened sufficiently, yet we are informed that they again became slothful and careless and failed to keep the commandments of the Lord, and, finally, He permitted their enemies to drive them from the State of Missouri to Illinois, where they built a city under the direction of the Prophet Joseph Smith, in Hancock County, called Nauvoo, or Commerce. Here the Saints prospered for a little season, although the land upon which they had settled was unhealthy and malarial. Malarial fever seized the Saints in Nauvoo and in Montrose, situated just across the river, and they suffered very sorely from sickness and disease of a dreadful nature for a number of months after settling in that place. To such an extent did they suffer that the Lord was moved to compassion on account of their condition, and He whispered to His Prophet Joseph Smith, who called some of his valiant brethren around him and went from house to house in Commerce, or Nauvoo, and in Montrose, administering to the Saints and commanding them in the name of Jesus Christ to arise from their beds of affliction and walk and be made whole. Wherever they went and these commands were given in the homes of the Latter-day Saints, they were obeyed,

and the sick were healed instantly.

I cite this to show that notwithstanding the displeasure of the Lord and these judgments which He had permitted to come upon His people, He was very merciful unto them whenever they would humble themselves before Him, promising that they would strive to serve Him. He was willing to return unto them if they would return unto Him, according to the words of the Prophet Malachi.

The trials of the Saints in the city of Nauvoo seemed to have culminated into the greatest sorrow they had ever experienced. It was heaped upon them in the martyrdom of the Prophet Joseph Smith and his brother Hyrum, in Carthage jail, in 1844. I say, this seemed like the culminating sorrow of the Latter-day Saints, but no one need suppose, however, that it was because of transgression that these two great men fell under the hands of a guilty mob. These great men were born to a divine mission, even as our Savior Jesus Christ, our Elder Brother, and when that mission was completed on the earth, the Lord had decreed that they should seal their testimonies with their blood. They never shrank from its fulfillment, knowing that this was the decree of the Lord, and knowing also that they were going to their death when they left the city of Nauvoo. The Prophet turned to his traveling companions and said: "I am going like a lamb to the slaughter, but I am calm as a summer morning. I have a conscience void of offence toward God and toward all men. If they take my life, I shall die an innocent man, and my blood shall cry from the ground for vengeance, and it shall yet be said of me, 'He was murdered in cold blood.'"

Shortly after the death of the Prophet, the Lord declared, through Brigham Young—and I am inclined to believe that here again it was necessary to awaken the people, who, from their sorrow, had fallen almost into a condition of lethargy—the Lord declared through Brigham Young, the leader of the Church then, and the successor to the Prophet Joseph Smith, that unless the brethren and sisters laid hold of the work again in prosecuting their labors upon the Temple in Nauvoo,

and finished it, that it might be dedicated to the Lord, they would be cut off with their dead. This aroused the Saints again to a sense of their duty to God and His cause, and they went to with their might, with their faith and works, never ceasing until they had completed that house and dedicated it, renewing, under the direction of President Brigham Young, the ordinances of God's holy house and Temple, for the redemption of the living and the dead.

We came to this land of the west, my brethren and sisters, to the Rocky Mountains, "Willing, because we were obliged to," as President George A. Smith used to say. The Prophet Joseph said that the Saints should be driven to the west, even to the Rocky Mountains, and that many then living would yet go to the Rocky Mountain valleys, and that there the Saints should plant their feet and grow to become a great and mighty people. We have seen the fulfillment of this great prediction, thus far, my brethren and sisters, and today we are brought face to face with living truths.

The Prophet Joseph laid down his life because God decreed that it should be so, and He permitted him and his brother Hyrum to be martyred for the cause of truth. Again a Prophet was selected by the power of Almighty God and placed to lead the people, in the person of Brigham Young. After the Prophet Brigham's demise another Prophet was raised up by the power of revelation from God the Eternal Father, and he, too, stood as the leader of Israel all the remaining days of his life, never flinching, never swerving from any duty laid before him, standing in the majesty of his calling to promulgate to the people the word of the Lord; and so it was when President John Taylor passed away. It was so with President Wilford Woodruff, who succeeded to that prophetic ministry, to lead and guide Israel and to declare unto them the mind and will of the Lord. And now another Prophet stands with the same keys of authority, with the same power of the Holy Priesthood resting upon him. And so it is today. Our Prophet, the Prophet of the Lord, the Prophet of the Mighty God of Jacob, Lorenzo Snow, declares unto us as

a congregation today, as the congregation of Israel everywhere, he declares unto us, as our spokesman, as the spokesman of the Lord, that it is necessary for us to reform in our lives. These are the conditions that confront us today, the time when we are to observe the commandments of the Lord and accept of the word of the Lord as given through His servant the Prophet. We could bring up by referring to the history of God's people, both in ancient and modern times, year after year, and decade after decade, instances to show that the Lord has ministered unto His children when they have entered into covenants with Him and have kept those covenants, and He has blessed them abundantly from time to time; then again, at times, He has brought upon them His judgments, showing His displeasure unto them for not keeping His commandments as they should have done. Then they have repented, and again the clouds of darkness and persecution have lifted, and the Saints made to rejoice in the sunbeams, in the light of God's favor and countenance, after the dark clouds have passed.

We are a blessed people. We have our homes here in the valleys of the mountains, which is the land of Joseph, the land of Zion, dedicated centuries ago by the Prophets of the living God to be the land of Joseph, whereon Zion should be established in the latter days, even the New Jerusalem, that is to be built up here, as foreseen by the Prophets of the Nephite nations. At the present time we are living in that day and age of the world when these predictions are to be literally fulfilled. If the Lord can have His way, for He said, on one occasion, to the Saints while they were in the State of Missouri, and since their expulsion from that state, that Zion could be redeemed today, it could have been redeemed before today, if His people were ready for this redemption. Therefore, this proves to me, my brethren and sisters, beyond the power of contradiction, that the Lord is ready to redeem Zion and to make His people a great power, and the head and front in the earth, through His grace, whenever they are prepared for it.

I was very much impressed by the remarks of Apostle Woodruff in regard to the reclamation of lands and the taking of farms, utilizing these beautiful lands in the valleys of the mountains for the Saints and their children and making homes for themselves and becoming owners of the soil upon which the Lord has so mercifully planted His people.

A few weeks ago I attended the National Irrigation Congress, at Missoula, Mont. The State of Utah was there honored to a very great degree. The members of the congress and those who attended knew that Utah was the leader, the educator, in irrigation and in the redeeming arid lands; consequently, they looked to the delegates from Utah to say something to them in regard to the methods of reclaiming the arid lands of this state, and our methods of colonizing. In the territory of Arizona alone, where a few of our people have settled and where four Stakes of Zion have been organized, there are many hundreds of thousands, and possibly several million, acres of land lying idle, ready for the labor of the husbandman. All it needs is the aid and help of the general government to assist us in getting water onto that desert land, by impounding the streams and floods during high water season, in the spring, for use during the dry season. The Irrigation Congress hopes to obtain this aid from the government in the near future, in order to bring this land into a condition that the farmers may possess it and make themselves homes. This land lies in the great orange belt, and there is no better soil or climate for the production of all the tropical fruits than this now arid land in Arizona, which is lying idle, numbering hundreds of thousands of acres, waiting for the water to be turned onto it.

The Lord brought His people here for a purpose, and that purpose was that they might more faithfully serve Him than they could have done in the land from which they were expelled; also for the purpose of redeeming this barren waste, which had to be redeemed and which needed the power of God to do it, manifested through His devoted servants, who would devote

their lives, time and talents to the redemption of this soil that was so sterile and forbidding in its appearance when the pioneers landed upon it. The Lord knew the character of the men whom He had appointed for this work, and He loved them; and His people have gathered here with the pioneers by the thousands and tens of thousands, from all nations, and from the isles of the sea, and they have come here with the desire and intention of serving the Lord, through His grace and favor. They dedicated to the Lord the land, the water, the elements, and everything surrounding them, in order that His blessings might be upon them and their labors, and upon the soil, and the Lord has indeed blessed His people.

Now we are confronted with another fact: That we have been negligent in paying our tithes and offerings to the Lord. How soon we forget! How easy it is for man to sin, even "As the sparks fly upward," as King Solomon said. Man is prone to do evil and to forget. We are apt to forget the blessings we are in possession of, and to forget the Giver. When we entered into the Church of Christ we covenanted with God, the Eternal Father, that we would keep His commandments and serve Him, that we would accept of His truths as revealed through His Prophets, and that we would not only enter into the waters of baptism as humble children and have our sins washed away and covenant with the Lord to be His faithful children ever after, in spirit and in truth, but that we would accede to Him all He required of us in our temporal affairs, and to give unto Him a goodly portion of that which we possessed, in return for His many blessings, that we would be faithful in paying our tithes and offerings. But we have drifted along, year after year, and today we are confronted with the fact that we have not half paid our tithing, that there is not more than 25 per cent of the people that belong to the Church of Christ today who are honest tithe payers.

In one prominent Stake of Zion, where a conference was recently held, under the direction of President Snow, I heard that not more than 15 per cent of the members of that whole Stake

ere tithe payers. This is the condition we are found to be in today, my brethren and sisters, and the Prophet of the Lord has said for us to repent of our sins and turn away from our evil doings and neglect and from our covetousness, and to come near unto the Lord, with full purpose of heart, to serve Him and keep His commandments, to "return unto the Lord," according to the words of the Prophet Malachi, "and He will return unto you." But if we do not return to the Lord the consequence will be most serious and disastrous to the Saints. Never in my life have I heard the servants of the Lord stand before the people and say such plainness that it was time for us to receive the word of the Lord and keep His commandments more fully, or us to repent and turn unto Him. I have observed that where the people of the Lord have failed to hearken to this word and to repent of their backsliding and to turn unto the Lord with full purpose of heart, the judgments of the Lord have come upon them, in every instance. Now, it is time for us to listen and hearken to the words of the Lord, delivered unto us by His Prophet, regard to the payment of our tithing.

In the northern part of this State, in the Malad valley, we have an Indian colony. It is the best Indian colony, I think, upon the face of the earth today. It is the largest colony that I know anything about that is under the direction of the Church of Christ, numbering about 250 people, organized under a Bishop, who presides over them as any other Bishop would over the white people. They have their Sunday school and Mutual Improvement organizations, etc., and they go to their meetings regularly and attend to their duties very well indeed for a people taken from such a low condition, who were so ignorant in the beginning. They are making strides in improvement. A few years ago they began to farm their land, which they had homesteaded, under the direction of the Bishop and those who presided over them. They now possess and live upon their own lands and work it as the white man does. They sow their own grain and harvest and thresh it the

same as the white man, owning their threshing machines and harvesting implements. They sell their grain and lucern seed when threshed, and squander the proceeds, because their white brothers set them bad examples.

If these Indians would save and store up their grain, not wasting or squandering it, they would be much better off. But their Bishop has warned, instructed and counseled them with regard to this, and now they are suffering for their disobedience in not listening to the counsel of those placed in authority over them. Last year they had an abundance of grain and lucern, and they sold it all for whatever price they could get. But this year has been one of disaster to them. Their harvests utterly failed this year, through drouth. They lost all their fall wheat and lucern seed through early and late frosts and the lack of moisture, and now they are almost without the means of sustaining the colony until another harvest. But they are a resolute and patient people, and when their crops fail them, as at the present time, they go out upon the plains and into the mountains and hunt for a living, killing deer and dressing their skins and making gloves and moccasins to take to the towns and cities to sell to the white people. They also gather wool from the sage-bush and other vegetation, where it has been deposited by the sheep in traveling through the country, to and from their winter and summer ranges. By this means they manage to eke out an existence and save themselves from starvation, when their crops fail. They are patient under these terrible ordeals, and I sometimes think they are more patient than their white brethren would be. Bishop Moroni Ward presides over the colony. A man more fitted for the position could probably not be found in Israel. He is a father to his people, and a blessing to them. A delegation of their chief men waited upon him not long ago. They said, "We have lost all our crops. We have no wheat or lucern seed, or means of gaining food and the necessities of life, because the soil has not yielded anything for us. Now what is the reason?" "Well, brethren," the Bishop said, "have you prayed in your

families mornings and evenings?" "No." "Did you attend fast meetings on fast days and bring something for the poor?" "No." "Have any of you drunk a little whiskey during the past year and wasted your money in drink?" "Yes." "Have you smoked tobacco and wasted your money in procuring this poisonous weed?" "Yes." "What have you not done then?" They acknowledged that they had done many things they ought not to have done. "Then," said the Bishop, "can you expect the Lord to do all for you when you do nothing for yourselves?" So they went away satisfied, vowing within themselves, no doubt, as they frequently do, to do better. They promised the Bishop that they would try to reform and do better, that they would try to keep the commandments of the Lord and sustain and uphold him as their Bishop, and to hearken to the words of counsel given to them.

My brethren and sisters, I rejoice today that there is a man of God standing at the head of this people. I bear witness to you that President Snow is a chosen servant of the Lord, for the will of the Lord is again made known through him, and the Lord has called upon us, through him, to repent of our sins, our backsliding and neglect, and to pay an honest tithing from this time henceforth and forever, that we may be indeed the people of God, and that this land may be a land of Zion unto us and unto our children, to the last generation of time. For, let me assure you, my brethren and sisters, that if an honest tithing was paid from all the forty thousand families of the Latter-day Saints, as they exist today in their prosperous condition, in all this western land, a very large amount would come into the treasury of the Lord's storehouse each year, and we would soon be the wealthiest people on the face of the earth. I say this would have been the condition had the Saints all been paying an honest tithing. But the past shall be the past, the Lord has declared, and our sins in this matter, of the past, will be forgiven, provided we will begin from this time to be faithful servants and handmaidens of the Lord. That we may redeem ourselves from the fall and from our own sins. For I declare unto

you today that the Lord has living prophets and Apostles, and His words given to us all the day long. Let profit by them.

I pray that the Lord will bless my brethren and sisters, and enable you to live according to the glorious principles of the Gospel as revealed us of the Lord through His Prophets in the name of Jesus Christ. Amen.

Sister Emma Ramsay sang the so "Come all Ye Sons of Zion," chorus the choir.

The congregation then unanimously sustained, by vote, all the general authorities of the Church, and of various organizations thereof as their names were presented by Elder Matthias F. Cowley.

ELDER ABRAHAM O. WOODRUFF

Brethren and sisters, in arising to address you for a few minutes, I trust that I may be guided by the Spirit of the Lord, that I may be led to say something that will benefit the Latter-day Saints who are here present and build us up in our faith.

I will read the 21st verse of the 14th chapter of the Gospel according to St. John:

"He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him."

This promise holds good in our day and time, although it was uttered many centuries ago. Still, we profess to have the same authority as the disciples of the Lord Jesus Christ, and the same Gospel as preached by them, even the power of God unto salvation. This being the case, there is no Latter-day Saint, no matter what degree of Priesthood he may hold, no matter what his standing may be, if he be in the Church of Christ and is faithful and keeps the commandments of the Lord, but who has this promise vouchsafed unto him. That the Father will manifest Himself to him; and this can be done in a very great variety of ways.

I believe that there is no Latter-day Saint, that has any interest in the Church of Christ, but what has been

to marvel at the peculiar workings of destiny in connection with the Latter-day Saints, as a people. There is one that has been an observer of the history of this people that can help to acknowledge that there is something supernatural or superhuman connected with the development of the Latter-day work. In every instance where the people have observed certain commandments given to them, they have always received the promises connected therewith, and where they have not kept those commandments, God has poured out His judgments upon them for their disobedience. Every Latter-day Saint should be interested in the work of the Lord and seek to obtain for himself or herself a testimony concerning this work, for the evidences of its divinity are so abundant that if we give to any degree at all to know of the truthfulness of this great latter-day work, we may know whether or not it is of God or of man. Sometimes we may ask ourselves the question, *Is Lorenzo Snow a Prophet of the Living God? Is he the mouthpiece of God upon the earth? Do we believe it? Do we believe that he is authorized to say "thus saith the Lord?"* I believe and know that he is and that he possesses the authority necessary to constitute him the mouthpiece of the Lord upon the earth. If we believe this we will be very anxious to follow his teachings, and we will be very anxious to be connected with the Church of Jesus Christ, that we may know and that God the Eternal Father may know which master we list to obey, for we have been told that his servants are they whom we list to obey. If we list to obey God the Eternal Father we will be his servants, and we will be desirous for the establishment of the work of the Lord upon the earth and to see it grow and increase, and we will love righteousness and hate iniquity.

As Latter-day Saints, I feel that we ought to stand closely together in this day and time when it appears as though persecution would again be waged against us. It is a warning to us to stand more closely together. We ought to be a people who believe in supporting one another and the king-

dom of God. We ought not, as we have done in the past in many instances, furnish the gold and silver to forge the instruments that are aimed at our lives, the lives of this people, as a community. Very often we have, through our patronage and support, built up men and institutions that have afterwards used every means in sending out falsehoods regarding this people, and that have done everything they could to bring persecution upon the Saints. I feel this is wrong, that we ought not to do it. I think that the Latter-day Saints, as a rule, do not fully comprehend what they are doing in this regard. It is true that we desire to do business with all honorable men. But I want to say to the Latter-day Saints that if this people would withdraw their support from those men, institutions and agencies, and from those papers, that send out falsehoods about this people and the citizens of this state, they would not be able to live. It is the support which the Latter-day Saints give these agencies that maintains them. Therefore, I say that we feed the instruments that are intended to be used against us, and that are used against us. I think we should reflect more upon these things. In many of our settlements the Saints have given their patronage and support to men who have come into their midst and fleeced them, and who have then turned around and used those very means against them. This should be a warning to the Latter-day Saints that they ought to try and support themselves and their own institutions, to build up one another and be more united in the future than they have been in the past.

I feel anxiously engaged in the work of the Lord. I desire above all things upon the face of the earth to enjoy the spirit of the Apostleship of the Lord Jesus Christ, that I might labor for the bringing about of the salvation of the sons and daughters of God upon the face of the earth. This is the work of God, the Eternal Father. It is not the work of man, and we do not need to be very much concerned with regard to the outcome of this people. We need not be agitated on account of the efforts

being made for their overthrow. If we do our duty as individuals the Lord will take care of the rest. We have had no occasion in the past to worry regarding the final outcome of this community. The Lord has always brought to naught the plans that have been laid and devised for the destruction of this people by our enemies, and He will do the same in the future, if we will hold together and not allow ourselves to be led off and to mix up too much with our enemies. Of course, we welcome all good citizens. We love all good citizens in this city and state and upon the face of the earth, who delight in telling the truth, but we have not yet learned to love those that tell falsehoods and that seek to destroy our influence in the nation. I suppose we ought to love them, according to the Gospel of the Lord Jesus Christ, but we have not perfected ourselves to that degree yet.

I pray God to bless you and to teach us and fill us with His Holy Spirit continually, that we may so live, by keeping the commandments of God, the Eternal Father, that we may ever know for ourselves, whenever anything is enacted for the Church as a whole, whether it is of the Lord or not, and not set up our own ideas against the plans of the Lord. It is the right of every Latter-day Saint, who is living in accordance to the commandments of the Lord, to know of the truthfulness, correctness and righteousness of every enactment that is made by the Church of Christ, for we believe in revelation. We believe that God will manifest these things unto us, not simply to those who stand at the head of the Church, but to all the members of the Church of Christ. It is our privilege to know and understand whether anything that is done by the Church is right or not, if we are living in accordance with the commandments of the Lord.

I pray the Lord to bless you, and may He fill our hearts with His peace. May we realize more in the future than we have ever done in the past the necessity of laboring continually for the establishment of righteousness and the building up of God's kingdom and work upon the face of the earth. May we so live that we may share in the blessings which God the Eternal Father has

promised to those that love Him and keep His commandments. I ask it in the name of Jesus. Amen.

ELDER MATTHIAS F. COWLEY.

My brethren and sisters, I hope you will not get weary, and that you will sustain me by your faith and prayer while I occupy a few minutes of the time. I would also like for you to sustain me by your faith and prayers every day in the future, and in return I will endeavor to sustain you by my faith and prayers and by such exertion as the gifts and blessings of the Almighty to me shall enable me to be of benefit and profit to the Latter-day Saints.

It is of very little use to bear testimony that we know that the Gospel is true unless we exemplify that testimony in our daily walk and conversation. The best evidence which we can give to the Lord that we are convinced that President Snow is a Prophet of God is that we shall heed the counsel which has been given through him to this people, and pay our tithing, thus testifying by our works that we do sustain President Lorenzo Snow as the mouthpiece of God to the Latter-day Saints.

There is a statement in the Doctrine and Covenants having a bearing upon those who are sent out to preach the Gospel, and it applies to those who preach the Gospel at home, not only as missionaries bearing offices as general authorities of the Church, but it applies to every Bishop and Elder in Israel, and to the Seventies and Presidents of Seventies, to the lesser Priesthood and all who administer in the various offices assigned unto them. It is this: "Treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man." It is not for the purpose of dwelling upon this quotation that I read it, but to call your attention to another matter: It is the duty of the servants and handmaidens of the Lord, who constitute the Church of Jesus Christ of Latter-day Saints, to treasure up the words of eternal life, and then, under the inspiration of the Almighty administer that portion of the

word of God that is especially adapted to the wants of the people on the occasion, it is also the duty of every Latter-day Saint to know what is the matter with himself or herself and to know exactly wherein they have come short in keeping and observing the commandments of God. I will venture to say that the instructions of this conference are applicable, to a greater or less degree, to every individual, male or female, who has been in attendance at this conference. It is the duty of the Latter-day Saints to take to themselves that portion of the word of God which is applicable unto them, or which they have not fully exemplified by their conduct and lives heretofore, and make a distinct and personal application of the same to themselves in the future. If there is any one here who has exemplified these instructions fully, who has not been derelict in his or her duty, having fulfilled it to the fullest extent, taking into consideration every injunction of the Gospel and every requirement of the Church of Jesus Christ of Latter-day Saints, please hold up your right hand. I would like to see you. And I presume we are all a little derelict and that there is a necessity for a reformation upon our part.

It is certainly unnecessary for us to rehearse this afternoon the promises extended to those that are faithful, unto those who are diligent in keeping the commandments of God, and the great disadvantages and the disapproval of Heaven if we keep not the commandments of the Lord. We must remember that we have taken upon us the most solemn obligations that were ever assumed by men and women upon the face of the earth. This is the great and last dispensation, a dispensation in which is comprehended all the keys, blessings and powers and every measure of divine authority which has been enjoyed by any and all previous dispensations of the Gospel, from father Adam down to the present period of time. Upon our shoulders rest the responsibilities of all these dispensations combined together, as it were. It is the dispensation of the fullness of times. We have made sacred covenants, in sacred places, and those covenants mean something. When the Lord revealed them through His servant, the

Prophet Joseph, as applying to this dispensation, it was designed that they should be attended, when strictly observed, by the blessings and power of Almighty God, and it was designed that if those sacred covenants should be violated and trampled in the dust of the earth, God would not be mocked, and that His judgments would come upon His people unless they exemplified the principles of the Gospel in their daily walk and conversation. Now, these things, my brethren and sisters, have been brought to the attention of the Latter-day Saints, in the instructions of this general conference. Let us reflect upon them. Let every man and woman ask himself or herself the question, Where have I been derelict? In what duty have I been neglectful? Can I improve? And then let us consider the instructions given at this conference, and especially that portion that would be applicable to us individually. Let us go forth from this time and pay our tithes and offerings, and consecrate as much of our property to the cause of God, to the liquidating of the debts and obligations of this Church, as is possible for us. I say to you that it is the easiest way to secure the blessings and protection of Almighty God. The Prophet of the Lord has said to us more than once, since he received the manifestation in the city of St. George, that the Latter-day Saints must pay their tithing or they shall not be entitled to the blessings of the house of the Lord, and shall be subject to the persecution and tyranny of their enemies. He has also said to us more than once that if we would pay our tithing as we should the Lord would bless us abundantly, spiritually and temporally. I would not have you pay your tithing for a selfish motive. I would not desire to pay my own tithing with the idea in view that the Lord would enrich me in a temporal capacity. The riches of this earth are not the choicest the Lord has to bestow. He may bestow them upon us, and they are necessary for the promotion of the work of God, in a material sense, but the choicest blessing that comes to the Latter-day Saints is the rich and choice inspiration of the Holy Spirit, to enlighten our minds upon the things of God and to give us an

influence among the children of men that will enable us to verify the injunction of the Savior when He said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." These are the choicest blessings, my brethren and sisters.

Let me encourage you to make a more earnest effort to enlist your young people in the work of Mutual Improvement and Sabbath School work, and to get them to take advantage of the opportunities that are afforded them in the Gospel, that our sons and daughters may be efficient in proclaiming the Gospel, both at home and abroad. There is a great necessity for this.

I must not occupy your time much longer. It is nearly up. May the Lord bless you, my brethren and sisters, and may we go forth from this conference, to the various Stakes of Zion where we reside, and to our various labors, and to the nations of the earth, with the spirit of this conference, disseminating it among the people of God and among the peoples of this earth.

I bear to you my testimony that Joseph Smith was a Prophet of the living God. I bear testimony to you that the Father, the Almighty, and His Son, Jesus Christ, presented themselves to that boy Prophet in this dispensation. I bear to you my testimony that he received the keys of the gathering of the house of Israel, from the hands of the Prophet Moses, that he received the keys for the building of temples and the redemption of the dead, from the Prophet Elijah, who appeared personally to him and restored those keys. I bear testimony to you that the great Prince Michael, the Archangel, has delivered to him the keys connecting, by genealogy, the generations of men, and binding them together in the Gospel of Jesus Christ, from the beginning down to the latest period of time, in this dispensation. These keys have been restored to the earth. I rejoice in the Gospel. I am under obligations to the Almighty, and I feel my obligations to Him. God has always given me something to do and has opened up the way before me and shown me what my calling was. I want to say to the young men in Israel, if you are laboring in any doubt as to what you should do in

life, go to God in prayer and ask Him what you should do, and let Him guide you by His Spirit, and He will do it. We are the people of God, and He has promised to hear and answer our prayers. I want to admonish you to respect the principles of the everlasting Gospel, no matter what they are, no matter if they be the principles that are assailed by our enemies. They are the principles of eternal truth, and God has revealed and established them upon the earth, and He will maintain them, and Zion will be established, and the kingdom of God will grow in power, and the Latter-day Saints will be prepared for the coming of the Lord Jesus Christ and His reign upon the earth.

These are my testimonies. May God bless you, is my prayer, in the name of Jesus. Amen.

ELDER MARRINER W. MERRILL.

There is one subject to which I wish to briefly refer. I wish to call your attention to your temple work. This is a very important consideration, or should be, in our lives and in our home affairs. Let us contemplate it. Thousands, and I might say millions, of dollars have been expended by this people, through the commandments of the Lord, in building temples. We have four in this State. They are convenient to a great majority of the people of the Church, not only in this State, but in the surrounding States. Now, we must all remember, that a hundred years hence, in all probability, every one of us will be on the other side of the veil, and we have kindred there, fathers and mothers, grand-fathers and grand-mothers, and great grand-fathers and great grand-mothers. A great many of our kindred have left this existence, any many of them without a knowledge of the Gospel, perhaps the majority of them. We are here as their children, and they have an interest in us and we have an interest in them, because the keys have been revealed whereby the hearts of the children are turned to the fathers, and the hearts of the fathers to the children. Those keys and powers have been revealed in our day and time, and we now have opportunities, while in life, to prosecute

this labor in their behalf and to extend to our kindred beyond the veil the greatest redeeming plan of salvation. The opportunity is now afforded us. Opportunities are also continually opening before us, whereby our genealogies may be obtained. I have learned, through experience, that people who have an interest in their temple work, records and genealogies, obtain those genealogical records, to a great extent. Some people spend hundreds of dollars, perhaps thousands of dollars, in traveling and gathering up the records of their forefathers, while others are indifferent in this regard, and scarcely think of it from one year's end to another. We are not going to live forever, none of us. We may pass away any moment. I have known of many instances of this kind, where people have put off from time to time and from year to year, their work in behalf of some of their kindred dead, and have finally passed away themselves without doing this work. I know of such cases in Salt Lake City and all over the country. Now, brethren and sisters, do not forget this labor. Do not put it off until you are entirely ready, because, if you do, perhaps you will not get ready at all. Your way may be hedged up, for Satan is on the move and is looking into our affairs continually and he may hedge up our way, wherever the opportunity is afforded him, that we shall not be able to redeem our kindred dead. Therefore, I wish to urge this matter upon you. In the midst of all our duties and labor, let us not forget our fathers and mothers, and our kindred on the other side of the veil.

God bless you, and may He lead us in the paths of life; that our minds may be stirred up by way of remembrance of the duties pertaining to us in this our second estate.

The meeting was brought to a close by the singing of the hymn, "We thank Thee, O God for a Prophet."

Benediction by Elder Marriner W. Merrill.

AT THE TABERNACLE.

2 p.m.

The choir sang the anthem:

"O Lord, how manifold are Thy works."

Prayer by Elder Angus M. Cannon.
Singing by the choir:

O, my Father, thou that dwellest,
In the high and glorious place,
When shall I regain thy presence,
And again behold thy face?
In thy holy habitation,
Did my spirit once reside?
In my first primeval childhood,
Was I nutured near thy side?

THE AUTHORITIES OF THE CHURCH

and those connected with various organizations, were presented to the Conference for the votes of the assemblage, as follows:

Lorenzo Snow, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints in all the world.

George Q. Cannon, as First Counselor in the First Presidency.

Joseph F. Smith as Second Counselor in the First Presidency.

Franklin D. Richards, as President of the Twelve Apostles.

As members of the Council of the Twelve Apostles: Franklin D. Richards, Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham O. Woodruff and Rudger Clawson.

The Counselors in the First Presidency and the Twelve Apostles as Prophets, Seers and Revelators.

Patriarch of the Church—John Smith.

First seven Presidents of Seventies—Seymour B. Young, Christian D. Fjeldsted, Brigham Henry Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston as Presiding Bishop, with Robert T. Burton and John R. Winder as his first and second counselors.

Franklin D. Richards as Church Historian and general Church recorder, with John Jaques and Andrew Jenson as his assistants.

As trustee-in-trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints—Lorenzo Snow.

As members of the general Church Board of Education—Lorenzo Snow, George Q. Cannon, Karl G. Maeser, Willard Young, Anthon H. Lund, James Sharp, Joseph F. Smith, John Nicholson and George H. Brimhall.

As general Superintendent of Church Schools and Religion Classes—Karl G. Maeser.

As Secretary of General Church Board of Education—George Reynolds.

As Members of the Board of Examiners of Church School Teachers—Karl G. Maeser, Benjamin Cluff, Jr., William J. Kerr, George H. Brimhall and Joshua H. Paul.

As Secretary of the Board of Examiners—John M. Mills.

RELIEF SOCIETY.

Zina D. H. Young, president.

Jane S. Richards, first vice-president.

Bathsheba W. Smith, second vice-president.

Sarah J. Cannon, third vice-president.

Emmeline B. Wells, secretary.

M. Isabella Horne, treasurer.

Directors: Romania B. Pratt, Emelia D. Madsen, Lucy S. Cardon, Susan Grant, Mary Pitchforth, Harriett M. Brown, Martha Tonks, Helena E. Madsen, Aurilla Hatch, Hattie Brown, Martha B. Cannon, Emma Woodruff, Julia L. Smith, Emily S. Richards, Rebecca Standring, Ellis R. Shipp, Julia P. M. Farnsworth.

SUNDAY SCHOOL AUTHORITIES.

George Q. Cannon, general superintendent.

Karl G. Maeser, second assistant general superintendent.

George D. Pyper, general secretary.

George Reynolds, general treasurer.

Leo Hunsaker, assistant secretary.

Members of the Deseret Sunday School Union Board—George Q. Cannon, Karl G. Maeser, George Reynolds, Thomas C. Griggs, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, Joseph M. Tanner, George Teasdale, Hugh J. Cannon, Andrew Kimball, Joseph F. Smith, John W. Taylor.

Aids—L. John Nuttall, James W. Ure,

John F. Bennett, John M. Mills, William B. Dougall, William D. Owen, Seymour B. Young.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION.

Lorenzo Snow, general superintendent.

Joseph F. Smith, Heber J. Grant and B. H. Roberts, assistants.

Aids—Francis M. Lyman, John Henry Smith, Matthias F. Cowley, Abraham O. Woodruff, J. G. Kimball, Junius F. Wells, Milton H. Hardy, Rodney C. Badger, Geo. H. Brimhall, William S. Burton, Edward H. Anderson, Douglas M. Todd, John E. Heppler, Edward H. Snow, Nephi L. Morris, Richard W. Young, Horace G. Whitney, Willard Done, LeRoi C. Snow, Frank Y. Taylor.

Secretary and treasurer, Thomas Hull.

Music director, Evan Stephens.

YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION.

Elmina S. Taylor, president.

Maria Y. Dougall, first counselor.

Martha H. Tingey, second counselor.

Secretary and treasurer, Annie M. Cannon.

Corresponding secretary, Mae Taylor.

Assistant secretary, Joan Campbell.

Aides—Lilly T. Freeze, Adella W. Eardley, Sarah Eddington, Aggie Campbell, Minnie J. Snow, May B. Talmage, Emma Goddard, Rose W. Bennett, Alice K. Smith, Elizabeth C. McCune, Ruth M. Fox, Julia A. Brixen, Susa Y. Gates, Helen W. Woodruff, Augusta W. Grant, Mary A. Freeze.

PRIMARY ASSOCIATION.

Louie B. Felt, president.

Lillie T. Freeze, first counselor.

Josephine R. West, second counselor.

May Anderson, secretary and treasurer.

Olive Derbidge, assistant secretary.

Euphemia J. Irvine, recording secretary.

Aids—Aurelia S. Rogers, Cornelia H. Clayton, Lulu Greene Richards, Belle S. Ross, Julia I. McDonald, S. E. Hyde, Camilla C. Cobb, Zaidee Walker.

John Nicholson as clerk of the General Conference.

All of the voting was unanimous.

Brother Horace S. Ensign sang the solo, Jerusalem.

ELDER JOSEPH W. M'MURRIN.

Young Men should be Prepared for the Ministry—
Usefulness of Musical Ability.

I feel, my brethren and sisters, in standing before this great assembly of people that I occupy a very responsible position. The words spoken by Apostle Merrill come home to me with considerable force, that when one stands up to claim the attention of so many people, he certainly needs the inspiration of the Holy Spirit that the time may be spent profitably. The time of the people should not be wasted through men speaking by their own wisdom and without the inspiration of the Lord. I sincerely pray that that spirit may direct me in the few words that I speak, and that I may have the sympathy and the faith and prayers of this great congregation of Latter-day Saints.

I have rejoiced exceedingly in the meetings of this conference and in the glorious instructions that have been given by the servants of the Lord, as they have been moved upon by the power of the Holy Ghost. I thank the Lord that in my heart there is a response to the teachings that have been given by the various speakers, and that I feel in my soul that I am in full accord with the doctrines that have been announced; that I sustain them, and that I can bear testimony to their truth and to their great value to this people. I feel that there could have been no man or woman attend the assemblies of this conference without feeling that he or she has received instructions from the Lord, and has come away with a determination to improve in the future with the assistance of God. I know my own heart has had feelings of this nature. I have felt that I would endeavor to do better, that I would pay attention to the hints that have been thrown out and to the doctrines that have been given and try to keep the commandments of the Lord more fully. There is a splendid opportunity for all Latter-day Saints to accomplish a great amount of good. We heard here this morning and we all

understand it, that the responsibility of preaching this glorious Gospel, which has been revealed by our Father in Heaven, rests upon this people, particularly upon those who bear the authority of the Holy Priesthood. When we think of the vast field that opens up before us, of the millions of people who know nothing concerning the glad news that God has sent to His children on the earth, we should be anxious to qualify ourselves for these duties and responsibilities.

I feel that greater attention should be given to the young men who are growing up in our midst. There should be greater anxiety upon the part of fathers and mothers and of men who are in authority, to train them in the principles of the Gospel, that when they leave their homes and go out into the world to preach the Gospel, they may be qualified for that labor, that none of them may be in the condition of some who have declared that they never studied the Gospel, that they did not know where to find certain books of the Holy Scriptures, and that they had never prayed publicly in their lives, not even in the family circle. I rejoice that there are opportunities abounding on every hand, if the people will take advantage of them to educate their sons and daughters in the principles of the Gospel and to prepare them for this serious responsibility that must come upon them in the future. We have many schools organized that are under the control of the Latter-day Saints, where the principles that are so dear to us are taught to the students. I feel that all the people should give encouragement to these worthy institutions. They should send their sons and daughters to be educated under the influence of the Gospel, that they may grow up with an understanding of its principles and be capable of defending them when they go out among the people. I believe that in one particular we could make very great improvement, and that is in a musical way. As I listened to the solo that was rendered here this afternoon by Elder Ensign, who has recently returned from missionary labor, I felt in my heart that the power and ability that he has in this direc-

tion has been as of great worth to him in the preaching of the Gospel as a knowledge of the scriptures. If greater attention were given to this subject of the training of young men and of young women also, how to sing the songs of Zion, it would be of great worth to the missions to which they go. I think that if Mission Presidents who are in this congregation were asked, they would bear testimony that they would rather have men sent into their missions who could sing well and who could teach others to sing, even though they could not preach at all. This has been my experience in the European Mission, particularly in Great Britain. The young men who could sing the songs of Zion in a proper and pleasing manner were always in demand. They carried an influence with them that made them welcome at the homes of the people. They attracted attention upon the streets and they found good congregations to preach to, and they were able to do a great deal more good through being able to sing well than they otherwise would have done. Wonderful things can be accomplished in this direction. Prof. Stephens, I believe, at times has had thousands of students under his direction, training the youth of this Stake of Zion particularly, to sing the songs of Zion. Other musical directors could follow this example. They should persuade young men to join their choirs, to form glee clubs, and to prepare themselves in this way to make a good impression on the people when they go out to preach the Gospel.

I do not feel, my brethren and sisters, that it would be proper for me to occupy more of your time; but I do rejoice in this Gospel. I thank God with all my heart that I have been born and reared in the midst of the Latter-day Saints. I testify before you that this work is of God; that there is power and salvation within it; that it has been revealed by the God of Heaven for the benefit and blessing of the people. I pray God that we may be stirred up as a people; that we may believe that there is a Prophet in the midst of Israel and that the God of Heaven has spoken to him and has commanded him to warn this people of the error of their ways and to point

out to them the way in which they should walk, that they may be blessed of the Lord. Let us receive the counsel given; let us believe the word of the Lord; let us sustain His servants, and let us awake to the responsibilities that rest upon us and follow in that straight path that will bring us everlasting life. May God bless us and help us to live aright all the days of our lives, in my prayer in the name of Jesus. Amen.

PRESIDENT JOSEPH F. SMITH.

Effectiveness of Musical Ability—The Efficacy of Prayer—The Righteous have no cause to Fear the Death of the Body—Spiritual Death and the Means of Escape from It—Young Men should Preserve Themselves in Purity.

Greatly to my surprise, I have been requested to occupy a few moments. I need not repeat the petition of my brother who has just sat down, that I may have the sympathy and the prayers of the Saints, for I certainly desire and need them. A certain incident was brought forcibly to my mind while Brother McMurrin was talking to us. Not long ago President Snow and his party attended a Stake conference, and I noticed that the choir was made up almost entirely of young ladies. There were perhaps two young men. One young man led the choir, and I do not remember clearly whether there was one young man in the choir or not besides the leader; but all the rest were young ladies. It was a beautiful choir, and they sang beautifully, but the absence of male voices was very conspicuous, notwithstanding. I believe during one of the services the leader of the choir was absent, and one of the young ladies had to step forward and lead it. I inquired why it was that the young men were not more numerous in that company of singers, and was told that the young men considered it was too effeminate, too womanly, for them to engage in the occupation of singing. I presume they might have felt more at home shaking the quilts, sweeping the floors, and helping to wash the dishes. I can remember when I was a little boy, hearing my father sing. I do not know how much of a singer he was, for at that time I was not capable of judging as to the quality of his singing, but the hymns he

sang became familiar to me, even in the days of my childhood. I believe that I can sing them still, although I am not much of a singer. When young men go out into the world to preach the Gospel, they will find it very beneficial for them to know how to sing the songs of Zion. I repeat the admonition and request made by Brother McMurrin, who has recently returned from a lengthy mission to Europe, that the young men who are eligible to preach the Gospel, and who are liable to be called into the missionary field, begin at once to improve their talent to sing, and do not think it is beneath their dignity to join the choirs of the wards in which they live and learn how to sing. When we listen to this choir, under the leadership of Brother Stephens, we listen to music, and music is truth. Good music is gracious praise of God. It is delightful to the ear, and it is one of our most acceptable methods of worshipping God. And those who sing in this choir and in all the choirs of the Saints, should sing with the spirit and with the understanding. They should not sing merely because it is a profession, or because they have a good voice; but they should sing also because they have the spirit of it and can enter into the spirit of prayer and praise to God who gave them their sweet voices. My soul is always lifted up and my spirit cheered and comforted when I hear good music. I rejoice in it very much indeed. Now, I would like to encourage the young men of Israel to learn to sing, and especially those young men of whom I have been speaking. I would not like to tell you just where they live, because it might be considered a little personal, but it was down south; it was not very far down south either. It was somewhere near Sanpete valley. I want the young men of Sanpete Valley to learn how to sing, so that when we go down to hold conference there again we can have the young men joining with the young women in the choir, and not leave the young women to do all the singing. This might apply also to all the other counties; especially should it apply to those counties or Stakes of Zion where the young men think it is beneath their dignity and their manhood to learn

how to sing. I hope they will rise above such a foolish notion as this.

Not only should we learn to sing, but we should learn to say our prayers. It is about as awkward for a young man to go out to preach the Gospel to those who sit in darkness, who does not know how to pray, as it is for one who does not know how to sing. And there are some who have gone out into the world, as we have heard today, who have not even known how to pray. The last time I was absent from home in the missionary field, I heard of a young man, whose grandfather was an Apostle and one of the most brilliant and faithful Apostles of the Church, and whose father has been a Bishop in the Church, and is today a very prominent man. This young man went out to preach the Gospel to the heathens, and when he got into the field of labor he confessed he had never said a prayer in his life; he had never heard his mother pray; he had not been sufficiently with his father to hear him pray, and he knew nothing about praying and he had to begin as a little child, in the missionary field, to learn how to pray. It is a great pity that a young man should be sent out handicapped in this way; that he should be put to such a disadvantage by the indifference of his parents and the neglect of the opportunities that he had had in Zion. I pray you, my young brethren who are present in this vast congregation, and who are liable to be called to preach the Gospel to the world, when you are called to go out, I pray that you will know how to approach God in prayer. It is not such a difficult thing to learn how to pray. It is not the words we use particularly that constitute prayer. Prayer does not consist of words, altogether. True, faithful, earnest prayer consists more in the feeling that rises from the heart and from the inward desire of our spirits to supplicate the Lord in humility and in faith, that we may receive His blessings. It matters not how simple the words may be, if our desires are genuine and we come before the Lord with a broken heart and a contrite spirit to ask Him for that which we need. I would like to know if there is a young man in this congre-

gation, or anywhere else, who does not need something of the Lord. Where is there a soul upon the earth that does not need something that the Almighty can give. In the first place, all that we have comes from him. It is by His providence that we exist on the earth. It is by His kind mercy that we see and hear, that we have the power of speech, and that we possess intelligence, for as the prophet of old said, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Therefore the very power of understanding that we possess is the gift of God. In and of ourselves we are but a lifeless lump of clay. Life, intelligence, wisdom, judgment, power to reason, all are the gifts of God to the children of men. He gives us our physical strength as well as our mental powers. Every young man should feel from the depth of his heart that he is indebted to Almighty God for his being and for every attribute that he possesses which is in likeness of the attributes of God. We should seek to magnify the attributes that we possess. We should honor God with our intelligence, with our strength, with our understanding, with our wisdom, and with all the power that we possess. We should seek to do good in the world. This is our duty; and if a young man can only feel as all men should feel, he will find that it is an easy matter for him to bow down before the Lord in humble prayer and seek unto him for the aid, comfort, and inspiration of His Holy Spirit, that he may not be left entirely to himself, nor to the wisdom and ways of the world. But as a rule, where young men have good parents to provide for them, where they have good homes and their food and raiment are sure, they feel that they are not dependent upon anybody, unless perchance they should be afflicted in some way, and then begin to realize their weakness and dependence. But I want to say to you, my young friends, that in the hour of your independence, at the moment when you feel the strongest, you should bear in mind that you are but human, the breath of life is in your nostrils, and you are destined to pass from this world through the portals of death.

Every man that is born into the world will die. It matters not who he is, nor where he is, whether his birth be among the rich and the noble, or among the lowly and poor in the world, his days are numbered with the Lord, and in due time he will reach the end. We should think of this. Not that we should go about with heavy hearts or with downcast countenances; not at all. I rejoice that I am born to live, to die, and to live again. I thank God for this intelligence. It gives me joy and peace that the world cannot give, neither can the world take it away. God has revealed this to me, in the Gospel of Jesus Christ. I know it to be true. Therefore I have nothing to be sad over, nothing to make me sorrowful. All that I have to do with in the world is calculated to buoy me up, to give me joy and peace, hope and consolation in this present life, and a glorious hope of salvation and exaltation in the presence of my God in the world to come. I have no reason to mourn, not even at death. It is true I am weak enough to weep at the death of my friends and kindred. I may shed tears when I see the grief of others. I have sympathy in my soul for the children of men. I can weep with them when they weep; I can rejoice with them when they rejoice; but I have no cause to mourn, nor to be sad because death comes into the world. I am speaking now of the temporal death, the death of the body. All fear of this death has been removed from the Latter-day Saints. They have no dread of the temporal death, because they know that as death came upon them by the transgression of Adam, so by the righteousness of Jesus Christ shall life come unto them, and though they die they shall live again. Possessing this knowledge, they have joy even in death, for they know that they shall rise again and shall meet again beyond the grave. They know that the spirit dies not at all; that it passes through no change, except the change from imprisonment in this mortal clay to freedom and to the sphere in which it acted before it came to this earth. We are begotten in the similitude of Christ himself. We dwell with the Father and with the Son in

the beginning, as the sons and daughters of God, and at the time appointed we came to this earth to take upon ourselves tabernacles, that we might become conformed to the likeness and image of Jesus Christ and become like him; that we might have a tabernacle as He has a tabernacle; that we might pass through death as He has passed through death; that we might rise again from the dead as He has risen from the dead. As He was the first fruits of the resurrection of the dead, so shall we be the second fruits of the resurrection from the dead; for as He came forth, so shall we come forth. What is there therefore to be sad about? What is there to make us heavy of heart or sorrowful in this matter? Nothing at all. Sorrowful, indeed, to think that we shall live forever! Is there any cause for sorrow to know that we shall rise from the dead, and possess the same tabernacle that we have here in mortality? Is there cause for sorrow in this great, glorious Gospel truth that has been revealed to us in this dispensation? Certainly there can be no sorrow connected with a thought like this. There must be only joy connected with this knowledge—the joy that springs from the ten thousand feelings and affections of the human soul; the joy that we feel in association with brethren, with wives and children, with fathers and mothers, with brothers and sisters. All these joyous thoughts spring up in our souls at the thought of death and the resurrection. Wherein should we be sad or sorrowful? On the contrary, it is cause for joy unspeakable, and for pure happiness. I cannot express the joy I feel at the thought of meeting my father, and my precious mother, who gave me birth in the midst of persecution and poverty, who bore me in her arms and was patient, forbearing, tender and true during all my helpless moments in the world. The thought of meeting her, who can express the joy? The thought of meeting my children who have preceded me beyond the veil, and of meeting my kindred and my friends, what happiness it affords! For I know that I shall meet them there. God has shown me that this is true. He has made it clear to me, in answer

to my prayer and devotion as He has made it clear to the understanding of all men who have sought diligently to know of Him. We are not dependent for this upon the written word, nor upon the knowledge possessed by the ancient Prophets and Apostles. We depend only upon God as He reveals Himself today and administers unto men by the power of His Holy Spirit. And all men in the world, not only the Latter-day Saints, but those who have never embraced the Gospel, have the same privilege that we have, if they will take the course which God has marked out. It is their privilege to come to the knowledge of this truth and to understand these things for themselves. We have derived this knowledge from the Lord, not from man. Man can not give this knowledge. I may tell you what I know, but that is not knowledge to you. If I have learned something through prayer, supplication, and perseverance in seeking to know the truth, and I tell it to you, it will not be knowledge unto you. I can tell you how you can obtain it, but I cannot give it to you. If we receive this knowledge, it must come from the Lord. He can touch your understandings and your spirits, so that you shall comprehend perfectly and not be mistaken. But I cannot do that. You can obtain this knowledge through repentance, humility, and seeking the Lord with full purpose of heart until you find Him. He is not afar off. It is not difficult to approach Him, if we will only do it with a broken heart and a contrite spirit, as did Nephi of old. This was the way in which Joseph Smith, in his boyhood, approached Him. He went into the woods, knelt down, and in humility he sought earnestly to know which church was acceptable to God. He received an answer to his prayer, which he offered from the depths of his heart, and he received it in a way that he did not expect.

My brethren and sisters, do not learn to pray with your lips only. Do not learn a prayer by heart, and say it every morning and evening. That is something I dislike very much. It is true that a great many people fall into the rut of saying over a ceremonious

prayer. They begin at a certain point, and they touch at all the points along the road until they get to the winding up scene; and when they have done, I do not know whether the prayer has ascended beyond the ceiling of the room or not. I rejoice in the truth. I thank God for the testimony that I have received of the Gospel. I thank God that I live, and that I shall die and that I shall live again in spite of me. I cannot prevent that, I am bound to go through that ordeal.

But I want to speak a word or two in relation to another death, which is a more terrible death than that of the body. When Adam, our first parent, partook of the forbidden fruit, transgressed the law of God, and became subject unto Satan, he was banished from the presence of God and was thrust out into outer spiritual darkness. This was the first death. Yet living, he was dead—dead to God, dead to light and truth, dead spiritually; cast out from the presence of God; communication between the Father and the son cut off. He was as absolutely thrust out from the presence of God as was Satan and the hosts that followed him. That was spiritual death. But the Lord said that He would not suffer Adam nor his posterity to come to the temporal death until they should have the means by which they might be redeemed from the first death, which is spiritual. Therefore angels were sent unto Adam, who taught him the Gospel and revealed to him the principle by which he could be redeemed from the first death, and be brought back from banishment and outer darkness into the marvelous light of the Gospel. He was taught faith, repentance and baptism for the remission of sins, in the name of Jesus Christ, who should come in the meridian of time and take away the sin of the world, and was thus given a chance to be redeemed from the spiritual death before he should die the temporal death. Now, all the world today, I am sorry to say, with the exception of a handful of people who have obeyed the new and everlasting covenant, are suffering this spiritual death. They are cast out from the presence of God. They are without God, without Gospel truth,

and without the power of redemption; for they know not God nor His Gospel. In order that they may be redeemed and saved from the spiritual death which has spread over the world like a pall, they must repent of their sins, and be baptized by one having authority, for the remission of their sins, that they may be born of God. That is why we want these young men to go out into the world to preach the Gospel. While they themselves understand but little perhaps, the germ of life is in them. They have been born again, they have received the gift of the Holy Ghost, and they have the authority of the holy Priesthood, by which they can administer in the name of the Father, and of the Son, and of the Holy Ghost. Though they may know but little in the beginning, they can learn, and as they learn they can preach, and as they have opportunity they can baptize for the remission of sins. Therefore, we want them to do their duty at home. We want them above all things to be pure in heart. We want our boys to be without sin or blemish. We do not want boys that have been in saloons, that have been in houses of ill-fame, that have been gamblers, that have been drunkards, that have been infamous in their lives—we do not want such to go into the ministry of this holy Gospel to represent the Son of the Living God and the power of redemption to the world. We want young men that have been born or adopted in the covenant, that have been reared in purity, that have kept themselves unspotted from the world, and can go into the nations of the earth and say to men, "Follow me, as I follow Christ." Then we would like to have them know how to sing, and to pray. We expect them to be honest, virtuous, and faithful unto death to their covenants, to their brethren, to their wives, to their fathers and mothers, to their brothers and sisters, to themselves and to God. Where you get men like this to preach the Gospel to the world, whether they know much to begin with or not, the Lord will put His Spirit into their hearts, and He will crown them with intelligence and power to save the souls of men. For the germ of life is in them. It has not been

vitiated or corrupted; it has not been driven away from them.

God bless all Israel, and preserve the life of our beloved President. May He fill him with wisdom, with understanding, and with a knowledge of the necessities of the whole people and of the cause of truth in the world, that he may be instrumental in the hands of Almighty God of meeting every exigency of the Church and performing every duty that may be required for the salvation of Israel and for the redemption and sanctification of this land, that it may be a land of Zion unto us. May the blessing of life, peace, health and intelligence rest down upon President Cannon also, and upon the Apostles, one and all of them, that they and the Presidency may be united; that we may see eye to eye, and labor as one man for the salvation of souls, and especially for the preservation and the integrity of the household of faith. May God bless these men, and the Presidents of Stakes and their counselors, the High Councils, the Bishops and their counselors, and the Presidents of the High Priests. Let me say here that we do not want every "old fogey," or any man because he is an "old fogey," to be joined to the High Priests quorum. We want men to be connected with the High Priests that have sense and intelligence enough to govern, if they are called upon to do so. The office of High Priest is the office of Presidency in the Church, and men who are High Priests should be men possessing more wisdom, more intelligence, and more knowledge as to how to govern and how to rule in righteousness in the Church than any other class of people in it. We want good men to be High Priests, as well as good men to be Seventies. Then we want good men to be Elders. May God bless the High Priests in their organizations in Zion, and the Seventies, and the First Seven Presidents of the Seventies. May He bless the Elders, and the lesser Priesthood throughout the Church. May God bless the widows, and provide for them, through the means that He Himself has appointed in the Church. May the people of God remember their tithes and offerings, and obey the laws of God, that there may be meat in the storehouse of the Lord,

to feed the poor, to clothe the naked, to educate the orphan, and to take the helpless and lift them up and put them in a position where they can contend in the world successfully for their living, equally with those who have guardians and protectors to take care of them. May God bless Israel, and may peace abide upon all the household of faith, is my prayer in the name of Jesus. Amen.

PRESIDENT GEORGE Q. CANNON.

I. Relation to Prayer.

I would like to add a few words in relation to prayer. The testimony that President Smith has borne is very true and comes home to me with great force. It is a subject upon which I have had a good many thoughts. I have talked to our people in various conferences concerning it, and I will say here that we should give our wives and children the opportunity to pray in the family circle. There are men who think that unless they pray the Lord does not hear the prayer, and they are in the habit of doing all the praying in their families. I have known men who have got into such a habit, as President Smith has said, that prayer with them is only a form. There is a story told of some boys who were outside a house while the man of the house was praying. One of his sons was among the number, but he was not where he could hear as well as some of his companions; so he asked one of the boys where his father was at, and I believe they told him he was at Jerusalem and the gathering of the Jews. "Oh!" said he, "we can go off for some time yet." He knew the prayer so well that he could tell how long it would take to finish it. Now, it is a delightful thing to hear little children pray. They pray so innocently and simply; and I would rather hear a little child pray than I would some of the ceremonious and formal prayers. Some men seem to think that they have got to tell the Lord all about it or He will not know; so they enter into every detail. Well, if the Spirit prompts that, it is all right; but it is good for us to pray concisely. We should teach our children to pray simply and naturally;

to ask for that which they want. We should ask our wives and our daughters to pray. Let them do some of the praying in the family. They will enjoy it better, and they will come to prayers more regularly, because they will take an interest in them. Brethren, do not get the idea that the Lord will not hear your wives and daughters. He does hear them, and He hears our little children. I would give them the opportunity as soon as they are old enough, to ask a blessing, and to pray around the family altar, and to ask for the things that are in their hearts.

The choir sang the anthem:

Hosannah.

Benediction by Elder Joseph E. Taylor.

Conference adjourned for six months.

The stenograph work in taking an account of the proceedings in the Tabernacle was done by Arthur Winter, and in the Assembly Hall by Leo Hunsaker.

JOHN NICHOLSON,

Clerk of Conference.

SUNDAY SCHOOL JUBILEE.

SEMI-CENTENNIAL CELEBRATION OF THE ESTABLISHMENT OF THE SUNDAY SCHOOLS OF THE CHURCH.

The general jubilee celebration commemorative of the establishment of the Sunday schools of the Latter-day Saints, in the Rocky Mountains, was held in the Tabernacle, Salt Lake City, Utah, Sunday evening, October 8, 1899, this year being the fiftieth anniversary of the organization of the first Sunday school in Utah.

The large Tabernacle was filled to its utmost capacity, before the opening hour, chiefly by Sabbath school workers, and very many people were unable to gain ingress. In addition to the general decorations of the building, there were placed in prominent positions large portraits of the Prophet Joseph Smith, the Patriarch Hyrum Smith, and Presidents Brigham Young, John Taylor, Wilford Woodruff and Lorenzo Snow; also a heroic bust picture of Richard Ballantyne; life size portraits of General Superintendent George Q. Cannon, President Joseph F. Smith, Elders George Goddard, John Morgan and most of the members of the Quorum of the Apostles and Deseret Sunday School Union Board. Besides the general and Stake officers of the Sunday school organization in places reserved, there were also seats reserved for and occupied by those who had been members of the first Sunday school, those who had been Sunday school workers forty-five, forty, thirty-five, thirty and twenty-five years, and for the husbands, wives, and children of members of the first Sunday school, and reciters, from different nations, of the Articles of Faith, prize winners, awarding committees, the blind and deaf representatives; also the families of the late Elders Richard Ballantyne, George Goddard and John Morgan.

On the stand were, of the general authorities of the Church: Presidents Lorenzo Snow, George Q. Cannon and Joseph F. Smith; Patriarch John Smith; members of the Council of the Twelve Apostles, Francis M. Lyman, John Henry Smith, Heber J. Grant, George Teasdale, Anthon H. Lund, Matthias F. Cowley, Abraham O. Woodruff, and Rudger Clawson; members of the First Council of Seventies, Seymour B. Young, C. D. Fjeldsted, George Reynolds, J. Golden Kimball, Rulon S. Wells and Joseph W. McMurrin, and Presiding Bishop Wm. B. Preston.

Of the Deseret Sunday School Union officers there were: George Q. Cannon, general superintendent; Karl G. Maeser, assistant general superintendent; George Reynolds, general treasurer; George D. Pyper, general secretary, and Leo Hunsaker, assistant general secretary; of the members of the Sunday School Union general board, George Q. Cannon, Karl G. Maeser, George Reynolds, Thomas C. Griggs, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, Joseph M. Tanner, George Teasdale, and Joseph F. Smith; aids to the general board, L. John Nuttall, James W. Ure, John F. Bennett, John M. Mills, Wm. B. Dougall, Wm. D. Owen and Seymour B. Young.

General Superintendent George Q. Cannon presided.

At 7 p. m. Held's Military band, which had kindly volunteered its services for the occasion, and which occupied a place in front of the choir seats, played an overture by Suppe, "Poet and Peasant."

At 7:20 p. m. General Superintendent

George Q. Cannon announced the opening hymn, "Our God, we Raise to Thee," which was sung by the Tabernacle choir and the congregation, under the leadership of Prof. Evan Stephens, Prof. Jos. J. Daynes being the organist.

Prayer was offered by Assistant General Superintendent Karl G. Maeser.

The Tabernacle choir sang the hymn, "For the Strength of the Hills we Bless Thee."

The roll of Stakes in the Church was then called by Secretary George D. Pyper, there being present representatives from all the forty Stakes of Zion, as follows: Alberta, Bannock, Bear Lake, Beaver Bingham, Boxelder, Cache, Cassia, Davis, Emery, Fremont, Juab, Juarez, Kanab, Malad, Maricopa, Millard, Morgan, Oneida, Panguitch, Parowan, Pocatello, Salt Lake, San Juan, San Luis, Sanpete, Sevier, Snowflake, St. George, St. John, St. Joseph, Star Valley, Summit, Tooele, Uintah, Wasatch, Utah, Wayne, Weber, and Woodruff.

GENERAL SUPERINTENDENT GEO.
Q. CANNON

then spoke as follows:

"It is gratifying to know that every Stake has a representative here this evening.

"I see that I am on the program for some introductory remarks. The time is so short that what I shall say will be very brief.

"I am sure that everyone present must be profoundly impressed with this assemblage of people this evening. Of the many sights we have had of a gratifying character, connected with the Sunday schools, this certainly excels them all. It is exceedingly delightful to see the interest that is taken by the whole people in this grand work. The Sunday school has become an institution that is very dear to the hearts of this entire people. Every day that passes impresses its importance more and more on the minds of all. Every parent that has right conceptions concerning the future of their children, feels a deep and abiding interest in the Sunday school. The Sunday School Union board has very little occasion to find fault with the management of the

Sunday schools, or with the lack of interest manifested by those who ought to take interest in it. Everybody recognizes the value of the Sunday school, and of its teachings, but there remains a great deal yet to be done. As Sunday school workers we should not be content until we have brought all the children of the land into the Sunday school and under its influence, so that these little fellows that now grow wild may be humanized and made to feel the responsibility that will rest upon them when they grow to manhood. I am sure that everyone that labors in the Sunday school feels the importance of training their children and getting them to observe the Sabbath day and to refrain from visiting the street corners, behaving rudely and boisterously, or going fishing or hunting on the day which has been set apart by the Almighty for His worship, and which ought to be sacred in all our hearts. Our children should be impressed with the sacredness of this day. I hope to see the time when we shall have less of this unruly element in our streets and in our homes, and when our children shall become students in the Sunday school. The Sunday school is dear to the hearts of those children who do attend. They feel interested in it, and the influence of our teachings in the Sunday school is going to make, it may be said, a new generation. It is but a few years from childhood to manhood, and in our hands, Sunday school teachers and superintendents, is the formation of the character of the rising generation. As we impress them with the proper feelings and thoughts and teach them correct habits, so will they grow up to manhood and womanhood, and their influence will be felt for good wherever they move.

"I pray God to bless this Sunday school movement, to bless every man and woman who labors in this cause and who devotes himself and herself to the promotion of righteousness in the midst of the rising generation. I ask this blessing in the name of Jesus. Amen."

ELDER FRANCIS M. LYMAN
read the following paper:

"Today we celebrate the Jubilee of the

establishment of Sunday Schools in these mountain vales. In attempting to briefly review the progress and development of the Sunday School cause among the Latter-day Saints for half a century past we cannot hope to more than glance at the most prominent events and refer to a few of the pioneers and leaders in this great work. Fifty years ago the Saints, after being driven from their homes in the East, were settled here in peace but not in a land of plenty. In search of that peace and religious liberty they had come to a land dry and barren, a land that was forbidding to all who did not put their trust in the true and living God, and show forth their faith by hard and persistent toil. Yet amid the struggles and privations of pioneer existence they did not forget the education of their children. But how meagre were their facilities for education then compared with those we now possess! More than three years had passed since they left their beautiful city of Nauvoo, on the banks of the Mississippi, and set their faces towards the wilderness to find a haven of rest in the wilds of the Rocky Mountains. All their supplies had to be hauled by team more than a thousand miles. Their houses were necessarily small and poorly lighted. They had but few books; and, as a people, their numbers were small.

"While the Saints were in the midst of these adverse circumstances, Brother Richard Ballantyne, then in the prime of life, saw and felt the need of religious instruction being imparted to the young. When he arrived here in 1848 he settled in the Old Fort, and while still there, in the month of May, 1849, he formed the purpose of starting a Sunday school for the education of the youth in the principles of the Gospel and a knowledge of the scriptures. In speaking of this he said, 'That was the main purpose,—to teach them the Gospel, because I felt it was very precious to me and I thought it would be precious to them, and it was my duty to do that.' Having no suitable place in which to carry out his noble design, he determined to build one. He had a city lot in the Fourteenth Ward,—now designated as the northeast corner of First West and Third South Streets. He

moved his two wagons there and about the last of May commenced to gather materials and erect a building that was to be his home and school house. From then until early winter he labored to accomplish this purpose. The rock was hauled from Red Butte, and adobes from the old adobe yard, the lumber from Mill Creek canyon, which he paid for by hauling the logs on shares. Excepting the doors and windows he did the work of building with his own hands. In front of his lot he placed a neat pole fence. Not unmindful of the good influence of pleasant surroundings and with all other labors before him, in the spring he procured cottonwood trees from City Creek canyon and planted some for shade in front of the lot and others for a small grove near his future school and home. The house, when finished, was built of adobes, with a dirt roof, the windows and paneled doors were painted; in size it was 18 feet wide by 20 feet long outside, besides a smaller room used by the family for a living room. The school room, for those times, was well lighted. The seats were long benches, made of slabs, extending the width of the room.

"On the morning of the second Sunday in December, 1849, all was ready. He with his wife and babe and the members of the school were gathered there. In their presence he solemnly dedicated by prayer the room for the purpose for which it was designed. The Sunday school numbered about 50 pupils, among whom were members of the families of Apostles John Taylor, Wilford Woodruff, Parley P. Pratt, Franklin D. Richards, and others. They furnished their own books. The lessons were from the New Testament, Book of Mormon and Doctrine and Covenants, mostly from the New Testament. The children were willing to attend. They were seldom absent although the school began at 8 o'clock in the morning, closing in time for those who wished to attend the general meeting of the Saints. His Bishop, John Murdock, to whom he was second counselor, was in hearty accord with him in all his efforts. He carried on the school himself successfully for about a year. In the meantime the Fourteenth Ward had erected a meeting house, and in the

fall of 1850 the Sunday school moved into it. Bro. Ballantyne was the Superintendent, assisted by Bro. Joseph Horne, Bro. Phineas Richards and several teachers. When Bro. Ballantyne left on a three years' mission to Hindustan, in 1852, Bro. Horne succeeded him as superintendent of the Sunday school.

"In succeeding years, many others inspired with a similar interest in the education of the children, became pioneers or leaders in Sunday school work in other wards and settlements. Bro. Ballantyne, after his return home, organized a Sunday school in 1856, in the Fifteenth Ward, which he thought was one of the best he had ever seen, because of the outpouring of the Holy Spirit upon it, and especially in the spirit of testimony that rested upon the pupils. Thus other Sunday schools were organized and maintained amid the many privations, hardships and charges that marked the early settlements of the Saints. With the increase of population and facilities for education the interest in Sunday schools has grown until a ward is not considered complete without one or more live Sunday schools in it.

"On the 4th of November, 1867, a meeting of those interested in the Sunday schools of the Saints was held at the Thirteenth Ward Assembly Hall, Salt Lake City, for the purpose of organizing a Sunday School Union. This was the first meeting held for that purpose. There not being so many present as was anticipated, the meeting adjourned until the 11th of that month at the same place. On the latter occasion there was a large attendance; among those present were Presidents Brigham Young and Daniel H. Wells, also Apostles George A. Smith, Wilford Woodruff, George Q. Cannon, and Brigham Young Jr. At this meeting the first steps were taken towards a permanent organization, and Elder George Q. Cannon was elected president, with a secretary and two corresponding secretaries. A committee of three were also appointed to examine and decide upon books suitable for use in our Sunday schools.

"During the meeting President Brigham Young spoke at considerable length, instructing those present on

various points connected with the Sunday school movement, and the cause of education in general. He was followed by Elder George A. Smith and George Q. Cannon. The latter stated that Elder David O. Calder had kindly volunteered to teach the tonic sol-fa system of music to the Sunday school teachers, as soon as a sufficient number came forward to form a class.

"It was not until 1872 that the Sunday School Union assumed a more compact and definite shape. In the June of that year a committee, appointed at a meeting of Sunday school officers and teachers, and composed of Brothers George Goddard, John Morgan and John B. Maiben waited upon General Superintendent George Q. Cannon, presented the minutes of the meeting for his approval and invited his counsel and co-operation in bringing about a wider concert of action to give greater impetus and solidity to the efforts of the Union. The result was that from that time the efforts and labors of the Union assumed a more practical shape, and thereafter monthly meetings of the teachers and superintendents were held in Salt Lake City with great regularity; at first in the City Hall, then in the 14th Ward Assembly Rooms, afterwards in the Council House, and still later in the Assembly Hall. These meetings continued to grow in proportions and interest until they were among the most popular and most largely attended of any of the assemblies of the people of Zion.

"In reading the minutes of the regular meetings of the Union, it is exceedingly interesting to note that the same subjects that are still considered among the most important were then canvassed with much vigor, and that the instructions given were, to a very great extent, the same, slightly differing according to altered circumstances, as those that it is still found necessary to inculcate. The subjects of punctuality, the grading of the schools, prizes, rewards, the necessity of readers adjusted to the use of the Sabbath schools of the Saints, of a collection of hymns and songs composed by members of the Church, with suitable music; of a primary catechism, and the publication of other suitable works, keeping better registers of attendance,

improved records, correct and punctual reports, selection of suitable books for Sunday school libraries, securing larger average attendance, and the use of the scriptures for text books in the classes—all these and many other subjects that still have to be considered, are to be found among the teachings of the general superintendency and others of the brethren from the time that these meetings were first held. These instructions have not been in vain. Not only has the Union increased in numbers, year by year, but in compactness also, and a greater uniformity has been reached in the methods of teaching and in the modes of conducting the schools. At first there was considerable diversity of operation in the Sunday schools situated in the various Stakes of Zion; but today, through experience, better methods have been attained which secure greater uniformity and more satisfactory results. Class readers, such as those used in the day schools, and which were once so widely used in the Sunday schools are now almost entirely excluded from the latter, and in their place we have the First and Second Readers published by the Union.

"The organization of schools into the Union for some time proceeded slowly in the more remote settlements, but in the more complete organizations of the Stakes of Zion, which took place a short time previous to the death of President Brigham Young, was found the means by which the good influence of the Union could be extended to the most distant schools, through the presiding officers of those various Stakes; and Stake superintendents of Sunday schools are now almost invariably appointed when the organization of a Stake is perfected; so that, today, in every Stake of Zion, as there is a Stake president, there is also a Stake superintendent of Sunday schools, subject to the president of the Stake, with assistant officers to look after and care for the Sunday school interests in that Stake.

"In the year 1877 a new feature of much importance was introduced, by direction of the First Presidency of the Church, into the services of the Sunday schools. We refer to the administration of the Sacrament of the Lord's Supper.

It was directed that this should be done by the Bishops or under their direction. The effects of this counsel, where carried out in the spirit of the instructions given, have been marked for good. A better understanding of the divine mission of our Lord and Savior Jesus Christ and of His atonement for the sins of the world has been given to our children, and they are constantly reminded by partaking of these emblems, together with suitable hymns sung, and instructions given on this subject at these times, of the necessity of honoring their Savior, of reverencing His name, and obeying His laws.

"Nor in our review of what the Union has accomplished must we forget the impetus it has given to the development of musical talent in the midst of the Saints. We feel satisfied, we can say without undue vanity, that no single agency has done so much in this direction as it has and the results are eminently satisfactory, showing as a people, we have many among us whose compositions are worthy of high praise, with a constantly developing standard of excellence. The means adopted by the Union to accomplish this have been various. Among others, the constant inculcation of the necessity of good singing in the Sunday schools by all the teachers and pupils; the establishment of the Deseret Sunday School Musical Union and the organization of the Union's brass band; the holding, for many years, commencing in 1874, of musical festivals in the Large Tabernacle in Salt Lake City, an example which has been followed in many of our other large settlements; the awarding of prizes for the best original musical compositions and poetry; the publication in the *Juvenile Instructor* of numerous pieces of original music; the issuance of scores of thousands of musical cards; later of a Union Music Book, then a Hymn Book, and still later the publication of the Song Book and the Hymn Book now in use. Of these several editions have been already published.

"With pleasure we refer to the value that the *Juvenile Instructor*, edited by Elder George Q. Cannon, has been in aiding the great Sunday school work. Its advent in January, 1866, antedated

the organization of the Union, and from its commencement it has been our constant friend. The publication in its columns of the catechisms on the Bible, Book of Mormon, Church History, etc., its musical pages, its editorial teachings, and many other of its features, have rendered it a necessity in our Sunday schools whose influence can scarcely be over-estimated. It is now the recognized official organ of the General Board of the Union. Its value lies distinctly in the fact that through its pages unity and harmony of action can be brought about throughout all our schools, and the instructions of the general officers can reach the remotest schools, where otherwise, through lack of personal visits, they would often be at a loss to keep step with the rest of the Union. It is true that some slight variations, arising from local peculiarities, must always exist, and with which it would be unwise to interfere, but the general rules suggested by the Union have been almost universally adopted in our schools throughout the length and breadth of our settlements, with most gratifying results. Among these suggestions are:

"That the school should always be promptly opened at the time appointed; which, wherever practicable, should be ten o'clock in the morning.

"That the singing should be done by the whole school, and not simply by a selected choir of a few voices.

"That the Sacrament should be administered every Sunday.

"That the readers used should be the Scriptures and other works of the Church and publications approved by the General Board.

"That, primary and infant classes should be established, where the little ones can be taught orally by one or more of the most experienced teachers. Whenever possible this should be done in a room separate from the rest of the school.

"That every school should be fully organized with a complete set of officers, and that every male officer and teacher should hold some portion of the Priesthood.

"That when the school is dismissed the children should leave in order, class by class; and when consistent, to the music of a march on the organ.

"That teachers' meetings should be held at least once a month, for the regulation of school matters and the instruction of the teachers.

"That public reviews should be held at such stated intervals as are considered most convenient and profitable by the officers of the schools.

"That the Sunday school officers should always work in harmony with the local presiding Priesthood, and seek to carry out their counsel with diligence and in good faith.

"That continued efforts, through Sunday school visitors or otherwise, should be strenuously made to obtain the attendance at school of every child of sufficient age belonging to the ward.

"It would be ungenerous not to refer to the immense amount of labor performed by the brethren and sisters of the various committees connected with the getting up and carrying to successful conclusion of our mammoth celebrations in the Tabernacle; the decorations on more than one occasion of this vast building with evergreens, flowers, etc., the formation of the beautiful centerpieces that adorned it, and many other duties associated therewith, were all labors of love, but which at the same time required much toil, unwearied patience and a large amount of time to execute. Nor were these alone; the executive, finance, musical, reception and other committees all had their hands full of a pleasurable work, and they performed it in such a successful manner as to meet, as it deserved, with universal commendation and approval from the Latter-day Saints.

In 1884 the general monthly meetings were given in charge of the Stake Sunday school authorities, and the general meetings of the Union were appointed to be held twice a year at the times of the General Conferences of the Church.

"Some of the principal events of recent years have been: the holding of an annual Sunday School Conference in each Stake, visited almost invariably by one or more members of the General Board; the organization of a Sunday School for the deaf mutes and one for the blind, the more thorough grading of the pupils into different departments; the establishment of Nickel Day, on which all members of the Sunday Schools are invited to contribute, at

least one nickel to aid the Sunday School cause; the observance of Humane Day, on which special efforts are made to inculcate the principles and practice of kindness and mercy to animals; the holding of a Sunday School Convention in November, 1898, which was numerously attended by delegates from the different Schools and Stakes extending from Canada to Mexico, and which proved to be a grand success; the delivery of a series of lectures on Sunday School work by Dr. Karl G. Maeser at the special request of the officers of the Union; these lectures were revised and published by the Union for the benefit of the Sunday school workers; the organization by permission of the warden, of a Bible class or Sunday school in the Utah Penitentiary, by President George Q. Cannon while he and other brethren were imprisoned there for conscience sake; the special request each year for Sunday school statistics from the different missions abroad, the rapid increase of Sunday schools in those missions; and the many calls for gratuitous aid to them and other special Sunday schools responded to by the Union; the publication of the Latter-day Saints Sunday School Treatise, upon which considerable care, time and labor were bestowed, and of which, after careful revision, a second large edition has recently been issued; the publication of the first and second Book of Mormon Charts, each containing 12 original illustrations, also small cards on which are the same pictures and short scripture lessons, and with each chart a guide to its use; the preparation of lessons on the Bible, the Book of Mormon and History of the Church in leaflet form. The first 31 numbers contain the life of the Savior. The vast amount of literary and other work done by members of the board, much of which we have not time to even mention, has been done without pecuniary compensation. It has been a labor of love and duty. Last, but not least, interruption to the regular sessions of the Sunday schools had become so numerous through funerals and various conferences being held on Sunday mornings, and the effects of these interruptions had proved to be so injuri-

ous to this work that the First Presidency published a circular letter over their own signatures to correct this evil. This was also in harmony with the action of President Young, in discontinuing the Sunday morning services in the Tabernacle, so that they might not interfere with the Sunday schools.

OFFICERS OF THE UNION.

"First organization, November 11, 1867. George Q. Cannon, President; Edward L. Sloan, secretary; George Goddard and Robert L. Campbell, corresponding secretaries; Brigham Young, Jr., Albert Carrington and George A. Smith, committee on books suitable for Sunday schools.

"1872, George Q. Cannon, general superintendent; George Goddard, assistant general superintendent; John B. Maiben, general secretary; William McLachlan, general treasurer.

"In August, 1875, Elder Maiben having been called to be Bishop at Manti, resigned the office of general secretary, and Elder McLachlan was appointed his successor. He acted as secretary and treasurer for a few months, when he was called on a mission to New Zealand.

"The vacancies thus caused were filled by the appointment of Levi W. Richards (Dec., 1875) to be the general secretary and George Reynolds (Feb., 1876) the general treasurer of the Union. Elder Reynolds had been acting as auditor and treasurer, pro tem, of the Union. At the same time (Dec., 1875), Thomas Champneys was appointed assistant secretary; and after his removal to Ogden, John C. Cutler was appointed to that office and also to be assistant treasurer.

"In 1878, Samuel L. Evans and William Willis were appointed Sunday school missionaries at large. In June, 1883, the organization of the general board of officers was made complete by the appointment of John Morgan to be the second assistant general superintendent of the Union.

"After the death of Elder Morgan, on July 14th, 1894, Karl G. Maeser was appointed his successor in the superintendency.

"At the close of 1890 Elder Richards resigned the office of general secretary

and John M. Whitaker was appointed to that position. On his departure on a mission he was succeeded, in 1897, by George D. Pyper, the present general secretary. The resignation of Elder Cutler made a vacancy in the office of assistant general secretary which has been filled by the appointment of Leo Hunsaker.

"The decease of Elder George Goddard in January, 1899, left the position of first assistant general superintendent of the Union vacant.

"We cannot specify all the changes in the general board, but the following have been or are now members of it: George Reynolds, Thomas C. Griggs, Levi W. Richards, George C. Lambert, Louisa Lula Greene Richards, John C. Cutler, Samuel L. Evans, George H. Taylor, Abraham H. Cannon, Thomas E. Taylor, Karl G. Maeser, Joseph W. Summerhays, Charles F. Wilcox, Francis M. Lyman, Heber J. Grant, Joseph M. Tanner, Hugh J. Cannon, George Teasdale, Andrew Kimball, Joseph F. Smith, and John W. Taylor.

AIDS TO THE BOARD:

"L. John Nuttall, James W. Ure, John F. Bennett, John M. Mills, William B. Dougall, William D. Owen, Seymour B. Young and Christian D. Fjeldsted.

"The Deseret Sunday School Musical Union was organized in 1875; director, Charles J. Thomas.

"The Musical Union was an organization of short duration; but the willing and efficient public services of David O. Calder, Charles J. Thomas, Ebenezer Beesley, Adam C. Smyth, John S. Lewis, Thomas C. Griggs, George Careless, Thomas McIntyre, Joseph J. Daynes, Evan Stephens and others in promoting the musical interests of our Sunday schools generally, well deserve remembrance in this brief review.

ORGANIZATION.

"Each Sunday school when fully organized has a superintendent, first and second assistant superintendents, secretary, treasurer, librarian, chorister, and such assistant officers as may be needed. The school is graded into departments, namely: The theological, second intermediate, first intermediate, primary, and infant or kindergarten.

Each department has several teachers, one of whom is appointed the head teacher in the department.

"All the Sunday schools in a Stake are organized with a Stake Sunday school superintendent, first and second assistant superintendents, secretary and treasurer and assistant officers when needed. Also, in many of the Stakes, there are missionary aids, who visit the Sunday schools and labor under the direction of the Stake Sunday school superintendents to whom they report their labors.

"Besides these are mission superintendents of Sunday schools in the different missions.

"All these are included in a general organization entitled the Deseret Sunday School Union. The general supervision and management of the affairs of the Union are vested in a general board, composed of a general superintendent, first and second assistant general superintendents, general secretary, general treasurer, and assistant general secretary, an executive committee and a number of aids.

STATISTICS.

"There was no general attempt made to gather statistics of the Sunday schools until 1872; since then efforts have been made each year to secure full and correct reports, but with only partial success.

"We only attempt to give the figures of the two years, 1872 and 1898.

"In 1872 there were 190 schools, of which 41 did not report. In the 149 schools reported there were 1,408 officers and teachers and 13,373 pupils. Total, 14,781.

"In 1898 there were forty Stakes of Zion, containing 639 Sunday schools, 11,384 officers and teachers and 93,388 pupils. Total 104,772. Besides these there were 16 missions that reported 378 Sunday Schools, 1,933 officers and teachers and 9,998 pupils. Total, 11,931. The grand total was 116,703 officers, teachers and pupils.

"In conclusion we cannot but point with gratitude and pride to the results which, under heaven's continued blessings, the Union has already brought about, and to the bright and cheering prospects that illumine our future and

bid us persevere in the good work. To say that it has been a potent instrument of religious culture, of social refinement, and moral worth, a factor in the development of God's purposes, a bond of union among his people, a source of strength to the Church, and an aid to the Priesthood would, we submit, not be claiming too much; and this position is all the more gratifying when we consider how vast has been the labor performed and how slight has been the cost in dollars and cents, to the community. The officers, committees, etc., have been veritable workers without purse and scrip. We believe, though perhaps in our zeal we may err, that seldom, if ever, have as great results been achieved with so small or so few contributions from the pockets of the people; and we trust in future reports to be able to state that our publication department has become self-sustaining, or, better still, a source of income to the institution. For we have an ardent desire to increase the value of our literary productions, and so continue until the works published by the Union shall have become a power in the land for righteousness, and for our children's salvation—a power for God and His truth."

GENERAL SUPERINTENDENT GEO. Q. CANNON

next introduced the members of the first Sunday school, saying:

"On the left of the stand are the surviving members of the first Sunday school, of which we have heard a description by Elder Lyman, and the roll will be called. The original roll, if there ever was one, cannot be found, but, after years of inquiry, a number of those who were members of that school have been found, and their names are enrolled and will be read by the secretary, and, as they are read, we wish each member to arise and say, 'present.' If there are any who are absent, whose names are called, Brother Summerhays will explain the cause of their absence. Then badges will be given to them."

SECRETARY GEORGE D. PYPER

called the roll of members of the first Sunday school, the response to the names of those

who were absent being made by Elder Joseph W. Summerhays, of the Sunday School Union general board. The roll is as follows:

Richard Ballantyne, died Nov. 8, 1898.

Angus M. Cannon, Salt Lake City.

Joseph J. Taylor, Manti, Utah.

Jacob Peart, Farmers ward, Salt Lake County.

Mary Ann Taylor, died in California about ten years ago.

Emily Hoagland Cannon, Salt Lake City.

Henry Horne, Mesa City, Ariz.

Adelia West Hoagland, Salt Lake City.

John T. Rich, died in Brigham City, a year or two ago.

John Turnbow, Kamas, Summit Co., Utah.

George J. Taylor, Salt Lake City.

David H. Cannon, St. George, Utah.

James Phelps, went to Australia in 1856. Never returned.

Martha Van Cott Price, Goshen, Utah.

Elizabeth Hoagland, died January 25, 1882.

Margaret Oakley Best, Salt Lake City.

Joseph S. Horne, Richfield, Utah.

Richard Taylor, Ogden, Utah.

Elizabeth Pugmire Taylor, Salt Lake City.

Sophronia Ellen Leonora Turnbow Carter, St. George, Utah.

Ann Longstroth Whitney, Mendon, Utah, wife of John Whitney.

Augusta Braddock Clayton, Salt Lake City, wife of the late Wm. Clayton.

George A. Peart, Randolph, Utah.

Lydia Phelps Thorp, Salt Lake City.

R. Frank Turnbow, Farmers ward.

Samuel H. B. Smith, Salt Lake City.

Those who responded as present were: Angus M. Cannon, Jacob Peart, Emily Hoagland Cannon, Adelia West Hoagland, George J. Taylor, David H. Cannon, Martha Van Cott Price, Margaret Oakley Best, Joseph S. Horne, Elizabeth Pugmire Taylor, Augusta Braddock Clayton, Lydia Phelps Thorp, and Samuel H. B. Smith.

Special badges had been prepared for these brethren and sisters, and they were pinned upon them by a committee composed of the daughters of the members of this first school.

ELDER ANGUS M. CANNON.

a member of the first school, spoke as follows:

"The impression made upon my mind this evening, compared with my attendance at the first Sabbath school, is very great. There may have been fifty scholars in the original Sabbath school during the time that it was held in Brother Ballantyne's house, but if there were a dozen persons present when the class was formed, I fail to remember it. The Fourteenth ward was fenced with poles around the entire ward, bars being placed at the entrance of each street. Brother Ballantyne's house was new, and was made very comfortable with benches constructed hastily for our accommodation. Brother Ballantyne's soul was swallowed up in the good effects that this school would have upon the youth of this people; and I will say the impressions that were created upon my mind regarding the object that God has in calling us from the world unto Zion was marked and has helped to shape my character up to the present time.

"We were familiar with poverty. The meeting house that was occupied in this city stood on the southeast corner of this block, known as the mud-covered bowery, constructed of Spanish adobies, one foot by eighteen inches in size. The meeting place we occupied in the Fourteenth ward was in the house of Dr. Richardson, a little log hut. The meeting house we occupied in the Seventh ward was Samuel Pitchforth's residence, where testimony meetings were held, and faith in God was promoted in our hearts. We rejoiced in the testimony that God gave us of His truth, having been informed by Brother Ballantyne that God had indeed restored the Gospel, established His Priesthood among men, called us from darkness unto light, from the world unto Zion, and that we were not to be of the world, but that we were to be the children of God, under the everlasting covenant; being taught that Joseph the Prophet, and Hyrum, his brother, had been martyred for the testimony of Jesus, and that we should be devoted to His cause, deny ourselves luxuries, be content with the necessities of life, living in houses

constructed by our industry, and possessing sufficient comfort to promote our health and give us strength, that we might cultivate these then barren wastes, procure the necessities of life, carry the Gospel to a dark and benighted world, proclaiming that God has spoken from heaven for the regeneration of mankind, and to teach us that He was our Heavenly Father, and that our destiny was to become His children and enter into His celestial presence.

"How faithfully Brother Ballantyne's testimony has been observed in the increase of Sunday schools, is evidenced tonight in the number that are here assembled. And when I remember that God has promised us this increase and prosperity, and still greater increase and prosperity, provided we are loyal to Him, every fibre of my being seems to enter in with my whole soul to pledge God loyalty, to observe faithfully, to pay my tithes and offerings unto Him, in hope that He will give my children faith and make them firm supporters of His work in the establishment of His Gospel as He has revealed it and restored His Priesthood in these the last days.

"I thank you for this opportunity, and for the honor conferred upon me, and pray God's blessing to be upon the general superintendency, the superintendents, the teachers and the scholars, and all the associations of Zion throughout the whole world, in the name of Jesus. Amen."

"Zion's Sunday School Jubilee Hymn," (words and music written for this occasion) was sung by the Tabernacle choir.

Then followed the presentation of the gold medal awarded to Emily H. Woodmansee for the best hymn; also gold medal to the Rev. W. Daunt Scott, for the best musical composition.

The presentation was made by

ELDER HEBER J. GRANT,

of the Deseret Sunday School Union board, who spoke as follows:

"A committee consisting of John Nicholson, Joshua H. Paul and George H. Brimhall was selected by the Sunday School Union board to examine all hymns that were submitted in this competition and to decide upon the best composition. The committee were unan-

imous in awarding the gold medal for the words of this hymn to Sister Emily H. Woodmansee.

"The committee appointed to examine the music and make the award for the best musical composition consisted of Arthur Shepherd, Anthony Lund and Squire Coop. They were unanimous in awarding the gold medal to Rev. W. Daunt Scott.

"The Sunday School Union always has endeavored to get the best possible results by giving medals and prizes for musical compositions, and it gives me much pleasure, on behalf of the board, to present these medals to Sister Emily H. Woodmansee and to Rev. W. Daunt Scott."

The medals were pinned upon the prize winners by Mary Alice Hoagland Cannon and Maggie Peart Cardall.

A POLYGLOT RECITATION OF THE ARTICLES OF FAITH

was then given under the direction of Elder George Teasdale, of the Deseret Sunday School Union board. In this recitation a number of persons representing different nationalities dressed in the native costume, recited in the native tongue the Articles of Faith. On opening this exercise, Elder Teasdale read a portion of the 107th Psalm, as follows:

"O give thanks unto the Lord, for He is good; for His mercy endureth forever.

"Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy;

"And gathered them out of the lands, from the east, and from the west, from the north, and from the south.

"They wandered in the wilderness in a solitary way; they found no city to dwell in.

"Hungry and thirsty, their soul fainted in them.

"Then they cried unto the Lord in their trouble, and He delivered them out of their distresses.

"And He led them forth by the right way, that they might go to a city of habitation.

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

The recitation of the Articles of Faith was in the following order:

"1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost."

Recitation in German, by Gustave Welleman and Lena Dana, Swiss and

German representatives from Bear Lake Stake.

"2. We believe that men will be punished for their own sins, and not for Adam's transgression."

Recitation in Danish, by Christian T. Nelson and Jensenna M. Anderson, Danish representatives from Sevier Stake.

"3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel."

Recitation in Spanish, by S. C. Richardson and Pearl Whiting, representatives from Juarez Stake, Mexico.

"4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost."

Recitation in Lamanitish tongue (Shoshone), by Ammon Pubigee and Willie Ottogary, American Indians, representatives from Malad Stake; then in the Maori language, by Hirini Whaanga and Mere Whaanga, Maoris, representatives from Salt Lake Stake; in Samoan language, by Angus Alston Jr., and Tessie Garn, representatives of Salt Lake Stake, who had been on missions to the Samoan Islands; in Kanaka, by Henry Halemanu and Hannah Kaaepa, Hawaiians, representatives from Iosepa Colony; in Tahitian, by Eugene Cannon and Frank Cutler, representatives from Salt Lake Stake, who had been on missions to the Society Islands.

"5. We believe that a man must be called of God, by 'prophecy, and by the laying on of hands,' by those who are in authority, to preach the Gospel and administer in the ordinances thereof."

Recitation in Swedish, by David Holmgreen and Emma S. Jensen, Swedish representatives from Box Elder Stake.

"6. We believe in the same organization that existed in the primitive Church, namely, apostles, prophets, pastors, teachers, evangelists, etc."

Recitation in Dutch, by Kryn Van and Maggie Abels, natives of the Netherlands, representatives from Weber Stake.

"7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc."

Recitation in Welsh, by Elders David L. Davis and Evan Stephens, representatives from Salt Lake Stake.

"8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God."

Recitation in French, by Xavier Sager and Marie Antoinette Lang, French representatives from Salt Lake Stake.

"9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

Italian representatives had been assigned this recitation in Italian, but they failed to respond and the article was read in English by Elder Teasdale.

"10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory."

Recitation in Norwegian, by Leonard Willardson and Eleanor Olson, Norwegian representatives from Sanpete Stake.

"11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may."

Recitation in Icelandic, by Loftar Bjarnason and Dena Bjarnason, Icelanders, representatives from Utah stake.

"12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law."

Recitation in Turkish, by Philip Maycock and Alice Howarth, representatives from Salt Lake Stake, the first named having been on a mission to Turkey.

"13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul, 'We believe all things, we hope all things,' we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

Recitation in Celtic, by Wm. A. Morton and companion, Irish representatives from Salt Lake Stake; then in Scotch dialect, by Robert Hogg and Nettie Durrant, Scotch representatives from Morgan Stake; and in English, by David Jeffs and Sister Hyde, American, (United States), representatives from Davis Stake, by Roger Horrocks and

Sarah Roberts, English representatives from Wasatch Stake, and by Ezra C. Robinson and Zina Y. Card, Canadian representatives from Alberta Stake.

Elder Teasdale then stated that, in addition to the nations that had been represented in the recitation of the Articles of Faith the Gospel had been preached in other lands, as follows:

Isle of Man, Channel Islands, Finland, Russia, Hungary, Bohemia, Austria, Belgium, Friendly Islands, Marquesas Islands, Tuamotu Islands, Cook Archipelago, Leeward Islands, Austral Islands, Palestine, Turkey in Europe, Danubian principalities, Spain, Hindustan, Malta, Africa, China, Siam, Chili, East Indies, West Indies, Greece, Philippines, Japan and other countries.

All of those who had taken part in the recitation of the Articles of Faith then responded in unison to the following invitation from Elder Teasdale:

"Now we will repeat in concert what has brought this all about, this wonderful gathering from the north, south, east and west, by a recitation of the sixth and seventh verses of the fourteenth chapter of Revelation, in the English language, by the representatives of these nations." The passages recited in concert are as follows:

"6. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

"7. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters."

When this had been done Elder Teasdale spoke to the vast assemblage as follows:

"We bear testimony that this angel has flown through the midst of heaven, and restored the everlasting Gospel, thus bringing to pass the gathering of this people, whom God hath redeemed from the hand of the enemy, gathered from the north, south, east and west, and brought to the marvelous light of His everlasting Gospel; and this wonderful, immense, assemblage of people gathered here tonight, to the glory of God, our Eternal Father, has been accomplished by the visitation of this angel and the restoration of the Everlasting Gospel. To God and the Lamb be all glory, forever and ever. Amen."

It was announced by President Geo. Q. Cannon that the Deaf Mute Sunday school was on the program for the recitation of the Lord's Prayer, but the school was quarantined owing to the prevalence of scarlet fever. Instead of

this exercise the assistant superintendent of the Deaf Mute and Blind Sunday school, Elder Laron Pratt, of Salt Lake City, gave, in the deaf mute sign language, the hymn, "O, My Father," which was vocalized by his daughter, Maude Pratt-Griggs, who sang the hymn in the English language.

President Geo. Q. Cannon then stated that the school for the blind being quarantined also, on account of scarlet fever, the members could not be present, but in place thereof, Elder Joseph Hodgins, blind from his birth, read from the 29th chapter of Isaiah, the 9th, 10th, 11th, 12th, 13th, 18th and 19th verses. The reading was from a Bible for the blind, the reader following the raised letters with his fingers. The verses are as follows:

"9. Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

"10. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered.

"11. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot: for it is sealed:

"12. And the book is delivered to him that is not learend, saying, Read this, I pray thee: and he saith, I am not learned.

"13. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the prophet of men:

"18. And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

"19. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel."

General Superintendent George Q. Cannon then introduced in order the Sunday school officers and teachers who had been in service for 25, 30, 35, 40 and 45 years, respectively, and badges were pinned on the breasts of those present by daughters of members of the first Sunday school.

While the badges were being distributed a selection from "Lucia di Lammermoor," by Donizetti, was played by Held's Military band.

PRESIDENT LORENZO SNOW

then briefly addressed the vast congregation as follows:

"I wish that I had words to express my astonishment at what I have witnessed during the accomplishment of this program. I feel in my heart to say, God bless the Sunday School Union, and all who have taken part in pushing forward its interests. In all my travels through the world I have never seen anything that delighted me more than that which I have witnessed this evening. Your Superintendent, President George Q. Cannon,—I ask that the Lord will pour His Holy Spirit upon him abundantly in the future, as He has done in the past, in carrying forward the interests of this grand and glorious Sunday school work. Nothing can be shown in the world like that that has been shown tonight. God bless every person who has been engaged in the interests of the Sunday schools—the superintendents, the aids, and everyone that has thus been employed, God bless them. He most assuredly has blessed them, and a success has been accomplished that is certainly wonderful. GOD BLESS THE SUNDAY SCHOOL UNION. Amen."

PRESIDENT JOSEPH F. SMITH

Also addressed the meeting as follows:

"It is said somewhere in the good old book that there is nothing new under the sun. That which we have witnessed here this evening comes about as near being a contradiction of this scripture as any thing I ever have seen. We will not dispute the language of the wise man in relation to this matter. We will be contented with saying that it is something that is new under the electric lights. The repetition of the "Articles of Faith" in nineteen different languages and dialects (the result of the proclamation of this Gospel within the last sixty years) is something of which we may well be proud. I congratulate the Superintendent of the Sunday Schools and his efficient aids and assistants, on the most wonderful display that has ever been made here, this evening, of the progress that is being made in the Sunday Schools, and in this glorious effort to promulgate the Truth. I can only repeat the words of our beloved

President, God bless our Sunday Schools."

PRESIDENT GEORGE Q. CANNON then said:

"It is only proper that credit should be given to those who have done the work in preparing for this Jubilee. The brethren have taken hold of this with great zeal, and, as you have seen, they have made a success of that which they have undertaken. I cannot claim any credit myself, for my other duties have absorbed my time to a great extent. Still, I have counseled and directed to some extent. The workers on the Board, however, and those who have assisted them, deserve whatever credit there is for that which we have seen and heard here tonight. I am pleased to be able to give them this meed of praise.

"I may say that the Sunday school has been very dear to me. When I returned from Europe, after filling continuous missions for a long time, I felt there was an immense field in Zion for the labors of the Elders. I had seen how few souls could be gathered abroad, and when I reflected upon the numbers of our children at home, I felt a burning desire to spend all the time I could in trying to teach them the principles of the Gospel. Upon my return, in 1864, I organized a Sunday School in the 14th Ward, and other schools were organized directly after-

wards.. As soon thereafter as I could I published a little work, which I named the 'Juvenile Instructor.' The 'Juvenile Instructor' has been one of the best labors that I have ever been engaged in, because I have felt that it was doing good to our children. We can see today what an immense field is spread around us, furnishing every opportunity for every one who desires to thrust in his sickle and reap.

"I am thankful to have President Snow and President Smith here to bless us, as they have tonight, and I pray that their blessings will be fulfilled, as I know they will be."

Gen. Supt. George Q. Cannon announced that those entitled to badges, who had not received them, could obtain them by calling on the secretary of the Sunday School Union, in the Union office in the Templeton building, Salt Lake City.

The choir and congregation, accompanied by the organ and Held's military band, rendered, "Gather Round the Standard Bearer."

Benediction was pronounced by Elder John B. Maiben, and as the audience dispersed Prof. Jos. J. Daynes rendered selections on the grand organ.

GEORGE D. PYPER,
General Secretary.

JAMES H. ANDERSON.
Press Representative.

LEO. HUNSAKER,
Reporter.

SEVENTIETH Annual Conference

OF THE
CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS.

Held in the Tabernacle, Salt Lake City, April 6th, 7th and
8th, 1900, with a Full Report of the Discourses.

ALSO AN ACCOUNT OF THE GENERAL CONFERENCE
OF THE DESERET SUNDAY SCHOOL
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THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY.

The seventieth annual conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle at 10 a. m. on Friday, April 6th, 1900, President Lorenzo Snow presiding.

Of the general authorities present there were, of the First Presidency, Lorenzo Snow, George Q. Cannon and Joseph F. Smith; of the Quorum of the Twelve Apostles—Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham O. Woodruff and Rudger Clawson; Patriarch John Smith; of the First Seven Presidents of Seventies—Seymour B. Young, C. D. Fjeldsted, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin; of the Presiding Bishopric—William B. Preston, Robert T. Burton and John R. Winder.

The choir and congregation sang the hymn which begins:

Our God, we raise to thee,
Thanks for thy blessings free
We here enjoy.

The opening prayer was offered by Elder John Nicholson.

The choir and congregation sang the hymn commencing:

Now let us rejoice in the day of salvation,
No longer as strangers on earth need we roam,
Good tidings are sounding to us and each nation,
And shortly the hour of redemption will come.

PRESIDENT LORENZO SNOW.

Opening Address.

My brethren and sisters—I desire a deep interest in your faith and prayers. When I say this I express the feelings, I presume, of every Elder who arises to speak to the Latter-day Saints. So far as giving information and assisting the Latter-day Saints in their faith is concerned, we are dependent on the Spirit of the Lord and, in a measure, the exercise of faith by the people of God.

I am thankful for the blessings that have attended me in my endeavors to forward the interests of the Church and for the prayers and support that I have had from the people, who have listened to the requirements of the Lord and have conformed to them at least to a certain extent.

Seventy years ago this Church was organized with six members. We commenced, so to speak, as an infant. We had our prejudices to combat. Our ignorance troubled us in regard to what the Lord intended to do and what He wanted us to do. Through the blessings of the Lord, however, we managed to move along in our stage of infancy, receiving support from the Lord as He saw proper to give it. We advanced into boyhood, and still we undoubtedly made some mistakes, which did not generally arise from a design to make them, but from a lack of experience. We understand very well, when we reflect back upon our own lives, that we did many foolish things when we were

boys, because of our lack of experience and because we had not learned fully to obey the instructions of our fathers and mothers. We could not then comprehend that it was absolutely necessary, for our proper advancement, that we should observe the counsels of our parents. Many of us afterwards learned it, but too late perhaps to correct ourselves. Yet as we advanced the experience of the past materially assisted us to avoid such mistakes as we had made in our boyhood.

It has been so with the Church. Our errors have generally arisen from a lack of comprehending what the Lord required us to do. But now we are pretty well along to manhood; we are seventy years of age, and one would imagine that after a man had lived through his infancy, through his boyhood, and on until he had arrived at the age of seventy years, he would be able, through his long experience, to do a great many things that seemed impossible and in fact were impossible for him to do in his boyhood state. When we examine ourselves, however, we discover that we are still not doing exactly as we ought to do, notwithstanding all our experience. We discern that there are things which we fail to do that the Lord expects us to perform, some of which he required us to do in our boyhood. But we feel thankful and grateful that we are enabled now, through our past experience, to accomplish many things that we could not do in former times and that we are able to escape individual sins that have brought trouble upon us in times past. While we congratulate ourselves in this direction, we certainly ought to feel that we have not yet arrived at perfection. There are many things for us to do yet.

The Lord has prospered us amazingly, and we are doing large things at the present time. We are blessing the people of the world. We are sending well on towards two thousand Elders out into the missionary field, and we learn that they are having very good success; and notwithstanding all the difficulties that seemingly have arisen to make trouble for the Latter-day Saints, we are pleased to find that it has all tended to good. Our Elders in the mission

fields tell us that the excitement which has been created and carried on almost universally throughout the United States has caused people to become wonderfully interested to know what Mormonism is, and, in order to get an understanding of our principles, they flock to our meetings. Because of this the Elders feel very grateful. This is what we wish and what there has been a difficulty in accomplishing, that is, in getting the people out to hear what we have to say, so that they might understand what Mormonism really is from those who understand what it is, instead of receiving it from those who understand nothing at all about it, only as they hear stories concerning it. So this is going on all right and will work all right. We ought to be very grateful that this missionary work is being accomplished so successfully by the many Elders that are now in the various missionary fields.

We are also establishing colonies here and there. We are sending many families into Canada, and they are moving along very successfully. We are about to send a hundred families into the Big Horn region, in the State of Wyoming; and Latter-day Saints are moving into other places and building up the country.

Now that we are approaching our seventy-first year, the Lord expects that we will do something—something that will cause the nations to marvel, as what we have done has caused them already to wonder.

Now, Latter-day Saints, how is it with us? We have received the Gospel. We have received the kingdom of God, established on the earth. We have had trouble; we have been persecuted. We were driven from Ohio; we were driven from Missouri; we were driven from Nauvoo; and once we were driven for a time from this beautiful city. Many have lost thousands of dollars; lost their homes and all they had, and some of the brethren have seen their wives and children lay down their lives because of the hardships they had to experience during these changes, these persecutions, these revolutions and these drivings. The people have

looked with astonishment at the willingness of the Latter-day Saints to suffer these things. Why do we do this? Why do we adhere to these principles that have caused us at times so much grief and sacrifice? What is it that enables us to endure these persecutions and still rejoice? It is because we have had revelations from the Almighty; because He has spoken to us in our souls and has given to us the Holy Ghost, which is a principle of revelation wherever it exists and is promised to every man, as in the days of the former Apostles, who will believe, repent of his sins and be immersed in water for the remission of them by those who have the authority from the Lord to administer this ordinance. Jesus, when he was among the children of men, said that He would build His Church upon this principle of revelation and the gates of hell should not prevail against it. When He was in Cesarea He asked His disciples "Whom do men say that I the Son of Man am?" He had been performing miracles and accomplishing the most astonishing wonders in the midst of the people. What did the people learn from these things and what did they think of Him? As the Apostles replied, some said that He was John the Baptist, risen from the dead; some thought He was one of the former Prophets, while others thought He was Elias. The Savior said to His disciples "But whom say ye that I am?" Peter replied "Thou art the Christ, the Son of the Living God." How did he find it out? On the same principle that you and I have found out that Joseph Smith was a Prophet of God, who, like Noah, was sent into the world to give the people warning before the great burning should occur and to call upon them to repent of their sins. Peter had found it out by the principle of revelation. He had not learned this of man, nor by reading the ancient Scriptures, but the Lord had revealed it unto him. Jesus said unto him, "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter; and upon this rock I will build my Church; and the

gates of hell shall not prevail against it." The Church of Christ today is built upon this same principle, and the gates of hell shall not prevail against it. They did not prevail against us in our infancy; they did not in our boyhood; they did not in our early manhood; and I will assure you they will not now that we are seventy years old.

This Church will stand, because it is upon a firm basis. It is not from man; it is not from the study of the New Testament or the Old Testament; it is not the result of the learning that we received in colleges nor seminaries, but it has come directly from the Lord. The Lord has shown it to us by the revealing principle of the Holy Spirit of light and every man can receive this same spirit.

In the days of Noah the people of that generation had the privilege of knowing whether Noah spoke from the Lord and whether the message that he claimed to have from the Lord was genuine or not. They could have had a revelation for themselves, because he preached the Gospel as you and I now preach it in the world, and they could have known that their salvation depended upon their receiving and obeying this message which Noah delivered unto them. In the days of Jesus it was the same. But no person can know that Jesus is the Son of God, except by revelation. That was the way Peter received it. The Lord is a consistent being. He does not require the people to do that which is improper, nor does he expect of them anything unreasonable. He gives us a knowledge of what we shall do, inasmuch as we are willing to sacrifice our lives rather than go contrary to that knowledge. He opens to us the secrets of the celestial kingdom, and he is constantly communicating to us things that we never knew before. This knowledge and intelligence is growing upon us continually.

Ought we not to be thankful, therefore, today? Every man and woman within the sound of my voice ought to be grateful that circumstances are as favorable as they are. Everything is for us and nothing can prevent our moving forward now in our seventy-first year. There is no power that can prevent us,

as there has been none in the past. We have received too much knowledge to be thwarted in our purposes. Those who desire to persecute and overthrow Mormonism, let them go on and do their work; that is for them to do. Our work is to grow in the knowledge of God, to keep the commandments of God, to be faithful and to continue to increase and to become more and more perfect as we advance in years.

God bless you, brethren and sisters. We rejoice to see you here. You have come that you might be blessed that you might get information that will be of service to you and knowledge that will increase your intelligence; and there will be from fifteen to twenty speakers, I am sure that every person who has come here for the purpose of receiving information and being blessed will have the opportunity, through some of the speakers, to get something that will be very valuable to them for the future scenes through which they will be called to pass.

God bless you, brethren and sisters, and may we have a glorious time and one of the best conferences that we have ever had, is my prayer, in the name of Jesus. Amen.

ELDER BRIGHAM YOUNG.

God has brought the Saints through every ordeal—Tithing—not a question of Money, but of principle—The Redemption of Zion.

I take great pleasure in bearing testimony to the remarks that have been made by President Snow this morning. I am thankful to God and to our President for the testimony that he has given us. It arouses in my mind many reflections, brings before me the past history of this Church and foreshadows the future destiny of this people. God has been merciful to the Latter-day Saints, and if there are any men opposing us that have the idea that we do not pray for them, they are mistaken. We pray the Lord to soften the hearts of our enemies. We pray that they may be turned from their evil ways and not kick against the pricks, but seek to forsake the evil that is within them and to do good. They are, however, in the hands of God, as we are.

We are glad to know that this people have gained victory after victory. They

have marched on, conquering and to conquer. In our youth, as stated by our President, when struggling against fearful odds, we came out greater, nobler, better soldiers of the cross than when we entered into this vortex of persecution; and now in our manhood, in our riper years, thank God that we have heard the voice of our leader saying that we are marching on to success and victory—to the time when men and nations will arise up and say, "Thou blessed people, that have fought the good fight, that have led the way and established righteousness in the land of our fathers." I expect to see this day. There is no power that can battle successfully against our Father and God. If we are His people, we are sure to win. If we are not His, how is it that we have been so successful from the beginning? and have through His power, in which we have trusted, grown to be seventy years old, instead of being a mere child in swaddling clothes? God has done it; He has given us these rights and blessings. I felt in my heart while the President was talking that I could prophesy to those who fight against us, Do your worst; do your best; try to accomplish all the evil that is in your hearts; but as true as God lives this kingdom will sweep on, this Church will progress, and the Kingdom of God will be as the stone cut out of the mountain without hands—it will crush all opposition. Now, that is not disloyal, because God will do it, not man.

I am not opposed to any man who seeks to do right. I am not opposed to any government that seeks to give liberty to the people and the privilege to exercise that free agency which God has given to all men. Every man and woman must have their agency. No man can take it from the sons and daughters of our Father.

It occurred to me this morning while sitting here that if I happened to be called upon to speak, I would read a part of the 29th chapter of Alma, in the Book of Mormon.

"O, that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people;

"Yea, I would declare unto every soul as with a voice of thunder, repentance, and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth.

"But behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me.

"I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he alloteth unto men, according to their wills; whether they be unto salvation or unto destruction.

"Yea, and I know that good and evil have come before all men; for he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires; whether he desireth good or evil, to him it is given according to his desires; whether he desireth good or evil, life or death, joy or remorse of conscience.

"Now seeing that I know these things, why should I desire more than to perform the work to which I have been called.

"Why should I desire that I was an angel, that I could speak unto all the ends of the earth.

"For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word; yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true."

The Lord is with his people, and I know it. We have learned to know good from evil. Three score years and ten shall be the days of man on earth. We have arrived at the full stature of a man; for we are three score years and ten this day, and if this people will arise in their manhood, as they have struggled to their feet in their childhood and youth, God will give them the strength of a man. They shall have the power to build up and inhabit, to sow and reap, and if the snows do not come in the mountains, God will send through the faith of the people, the pleasant rains to moisten the earth, that vegetation may spring forth and gladden the hearts of all. Now I learn a good many lessons myself from what I read to you, though I have not reflected so much perhaps as I will on the words of Alma.

I heard a man say in relation to tithing, "I don't want to pay my tithing, unless I can make a showing that will

be a credit to me and really help to build up Zion. If I could put in ten thousand dollars, I would be glad to do it, but I have nothing. I could pay a little tithing, but the idea seems ridiculous for me to step forward and pay a dollar in tithing. It seems to me like I was making a mockery of this sacred principle." But I take the other view of this, and I said to him, "My friend, if you were a child and received five cents, I would caution you to remember the fact that you owed half a cent tithing, and when you had received another and another five cents, until they amounted to fifty cents, I would advise you to go and pay your tithing on that, not for the sake of the money, but for the sake of principle." If it were a question of money, where would have been the salvation of this people? When President Snow was speaking this morning I felt that the power of God was manifest in our preservation, and that money had nothing to do with it. The everlasting power of our Father has brought this people to see this auspicious day. If every man and woman would follow the example of the widow and cast in their mites, they would be acting upon principle. The amount of money paid has nothing to do with it. It is the principle which God has commanded us to observe. This is the idea that we want to instill into the hearts of the people of this generation, especially at this time, when the servant of God has delivered unto you and me the message that the time has come when this revelation, given on the 8th day of July, 1838, in Far West, Caldwell county, Missouri, must be observed. That revelation has now come to the front. It is as if God had inspired His servant to write a new revelation to the people, which must be observed, because it lies at the foundation of our prosperity in these mountains. General Thomas L. Kane once said to me, "This land, on the backbone of the American continent, from Mexico to Canada, it seems to me, belongs to the "Mormon" people. They led the way into the Rocky mountains, and occupied these valleys, and they ought to have the land." Well, there are not many people that think that, but I am of the same opinion as General Kane. We ought to have this land. But in

relation to our preservation upon this land, I have felt sometimes very insecure. Alma wished that he were an angel, that his voice could be heard by the whole world and that he could convert all the sons and daughters of Adam to the Gospel which he had received. I would that I had a hundred thousand dollars to pay in as tithing, because it would make a good showing and I would be talked about. And some have the ambition to be spoken of in the midst of Israel. But I want to say to you that tithing is a principle that God has established for the training of men. It has been with us in our childhood and in our boyhood and in our young manhood, and apparently it has almost been a dead letter at times. But the revelation has come to us in our manhood, when we have reached a stage wherein we know God, and having received this knowledge and being of the full stature of a man, we can rise up as one man and obey this commandment, which has come from God through His authorized servant. I appeal to you on this point. Let every man and woman in this Church arise and do that which God has called upon them to do, that this land may be sanctified and be a land of safety unto us. I do not wish to utter a threat, but I do know this: every time we have disregarded and set at naught the commandments of Almighty God, we have paid for it. We must learn, if it must needs be by the things we suffer. By and by the Saints will prove to all concerned that this principle of tithing is dear to them, and they will surely fulfill to the very letter what God has called upon them to do.

In a little time you will hear something like this: "Well, the 'Mormons' are moving again. They are leaving Utah, Nevada, Arizona, New Mexico, Old Mexico, Wyoming, Idaho and all these places wherever they are located, and they are having another exodus." Where are they going? Why, you will find out that it will be a pretty strong company going down to Jackson county, Missouri, to redeem and build up Zion, but the word will go forth that the "Mormons" are having another exodus. The people will say that we

are going down to inhabit this land of Missouri, and "we are willing they should." Some that are afar off may howl, but the people mostly interested will be glad to see the "Mormons" return to that land and build it up. Some will say "We have been upon that land and it has proved a land of death unto us." They will have suffered the full force of that desolating sickness which will cover the land, even in Jackson county, Missouri. But when our leader calls upon the Latter-day Saints that are worthy to move down there, the land will be prepared for the Latter-day Saints—not "Mormons." Those who go to Jackson county in that day will be Latter-day Saints. The "Mormons" will be left in Utah, with enough Latter-day Saints to control them.

I will tell you what is in my heart. We are preparing this day in our manhood for the most glorious epoch that has ever come to man upon the earth. If you do not feel in your hearts that this is the most glorious day that we ever witnessed on this earth, then you do not feel as I do. I feel that there is more of the spirit of God, more wisdom, more knowledge, more light, more intelligence and a better union among those that are Latter-day Saints than I ever witnessed in my life. I bear you my testimony that the providences of God have been with this people, and the scenes that will come before us will be such that we will need all the power and all the union that we can get to stand and accomplish His work. Now is the accepted time to thrust in our sickles and reap that which has been sown among us and which is now ripe. It was sown in 1838; it is ripe today. That revelation is ripe and the fulfillment of it is ripe. We are now in our manhood, when we can receive and act upon it without question. God will bear us off victorious and we can smile like Him who sits in the heavens and laughs, for we are told that He shall have the wicked in derision, and this people will smile to see the fruitless efforts of those who would retard the progress of the work. They may have been successful sometimes in the past for a little season, but through it all they have seen us grow until we have

now arrived to our full manhood. Thank God we see this day. God bless you and all who are interested in this work, is my humble prayer, in the name of Jesus. Amen.

ELDER F. M. LYMAN.

The Spirit of God the source of Union—Why the Saints are a peculiar people—The coming of Christ and Redemption of Zion—Necessity for preparation.

While I attempt to speak to you, my brethren and sisters, I trust I may be able to make you hear, and that by the aid of the Spirit of the Lord we may feel encouraged and strengthened in our faith. We meet together frequently as a Church in general conference for the transaction of business and to receive the word of the Lord. We have the ancient Scriptures and we have the modern Scriptures, and scriptures are being made now, as has always been the case when the Lord has had His Church upon the earth, with the living oracles; for when they speak by the inspiration of the Holy Ghost, what they say is scripture. We are entitled to know individually whether our brethren speak to us the truth, for it is our privilege to enjoy the same Spirit that they speak by. This is the power that binds the Latter-day Saints together, and that holds us to our obligations and covenants with the Lord and with each other. We are not held by threats, nor by fear, but by love—the love of the Gospel, which has been planted in our hearts and has been growing with the people for these seventy years. We have become a pretty well trained people, and four-fifths of the Latter-day Saints, I believe, are doing tolerably well, and I believe that the one-fifth that are careless in some things, are perhaps laboring fairly well in others. There will no doubt be quite a percentage of the people that will not be found numbered among the wise.

While listening to Brother Brigham Young and to President Snow, the parable put forth by our Savior, as recorded in the 25th chapter of Matthew, was presented to my mind, and I thought to read it, that we might be brought to consider by its examination whether we are numbered among the wise or among the foolish. This

is a very important matter; for if we travel along with this Church for twenty years, for thirty, forty or fifty years, and then at the last find that we have failed to save our souls and that we are among the foolish, it will be very unprofitable to us. As President Snow has said, we are gathered together for the building up of the kingdom of God upon the earth, and there is some reason why we should be thus gathered; why we should take upon us the obligations that we have; why we should endure the hardships that we have; why we should, among all the denominations on the earth, be singled out for the despising of all people, and why this condition should stay with us and follow us in preference to any other people in the world. We are a small people, not very important in numbers nor in wealth, and yet every little while something occurs that creates quite a furore in regard to the Latter-day Saints. The whole world becomes agitated and in a ferment over the Latter-day Saints, and there is trouble in the hearts of many people for fear the Latter-day Saints will do something very wrong. What is the matter? Are the Latter-day Saints minding the business of any other denomination? Are we troubling ourselves particularly about our brethren who have other forms of religion? Are we excited and worried over them? Do we combine together with some other people in order to look after the morality and purity, or the immorality and corruption of other people? How carefully the Latter-day Saints attend to their own business! And is it not a proper thing for the Latter-day Saints to take care of themselves, their own morality and honesty? Shall we not give attention to our own affairs, and are we not just about of the same material, the same kind of people, as our other religious brethren? Have we not come from among other denominations? Have we not been gathered from among the Catholics, the Presbyterians, the Methodists, the Baptists, the Congregationalists and the Christians, as well as the infidels? Now, have we gone to these various denominations and gathered the very worst of them? Have we ever advertised in our peri-

odicals and in our preaching and labors. publicly or privately—have we ever bid for the bad Methodists, the bad Presbyterians, the bad infidels? Have we ever promised them an easy way of salvation? Have we done any of these things, or have we gone to the world conscientiously and honestly and laid before them the offer of life and salvation on consistent and Christian terms? Have we ever promised anybody that they could be saved in their sins? Have we ever asked anybody to come into this Church without repentance, without reformation, without honesty, without virtue? Have we entered into a compact with anybody to be corrupt? Have we promised them immunity from the punishment of the law if they transgressed the law? Do we cover up their sins and hide them? Are we doing that? Are Bishops, Presidents of Stakes, Presidents of quorums, Elders, High Priests and Seventies asking the corrupt and wicked from among the nations of the earth to come to us and we will shield them in their corruption, in their adulteries, their fornications, their thieving and their dishonesty? Why no. But we have presented to the world a very startling and remarkable work, a work that requires repentance and reformation. And when repentance has been complied with, in order that that repentance may be genuine and the forgiveness of sins continue, it must be eternal. It is not enough for men to repent in order to come into the Church, and then do as they please, but their repentance must be perpetual; it must not need to be repented of. If a man has been a thief and ceases to steal, he must continue to refrain from his larcenies. If a man has been a liar, a deceiver, or corrupt in any degree whatever, it is required of him in this Church that he must cease forever. If he should live a hundred years, he would not live long enough to have any degree of allowance shown to him for transgression because of his age, but the older men are the better they must be. I think that is reasonable; for the oldest of all whom we have ever heard of is said to be good and the only one that is entirely good—our Father who is in heaven. I say the father should

be better than the son, the mother should be better than the daughter, and this Church has now arrived at the full ripe age of three score and ten. What shall we do who have been entrusted with the holy Priesthood? Can we afford to be indifferent and careless? We are now seventy years nearer to the coming of the Son of Man than we were when the Prophet Joseph, under the inspiration of the Holy Ghost, organized this Church. After this extended experience, can we not well afford to be good, conscientious and honest with the Lord. Can we not afford to make our repentance and reformation genuine from this time forth, believing that the coming of the Son of Man, the redemption of Zion and the fulfillment of the purposes of the Lord are at our door?

Can we not afford to do this now, so that when the Bridegroom comes we shall be prepared to meet Him; for He will come; he has always come when he has promised. He has visited the earth in this dispensation and has established his authority and power among men, and the Millennium, the reign of righteousness, is to be ushered in; and it is liable to come in our day. The redemption of Zion is also liable to come in our day. There is doubtless a set time for the redemption of Zion and for the coming of the Son of Man. The time has not been made known to us, and is not likely to be, until He comes. It would hardly be fair for the Presidency, the Twelve and the presiding brethren to know the very time of His coming, so that they could be prepared, and let the people be indifferent and careless. The coming of the Son of Man will be as much of a surprise to the presiding brethren as to any others. That is, it will occur when they are not looking for it particularly. We hope to be prepared, and we hope the people will be prepared, but it will come suddenly, and you will know it as soon as we know it. We have the Spirit of that coming, and the Spirit of the redemption of Zion. We have the Spirit that indicates that in the near future the Lord will appear.

Hence, the Spirit of the Lord has been very powerfully upon President Snow and his brethren, and they have been

led to urge upon the people the importance of reformation, not alone in the law of tithing, but in every other principle of the Gospel. Tithing alone is not enough. It will yield its measure of oil and light, and of inspiration and power, to those who observe that law. But if we are non-prayers, non-partakers of the Sacrament; if we are not found doing by others that we would that others should do by us; if we are not honest and virtuous, the fact of our being tithe-payers will not be enough to save us. But it is pretty well discovered and understood that if men can stand the test of the law of tithing, which appeals to our wealth, they will be able to make other sacrifices as well; for there is a strength and a power which comes in answer to our fulfillment of this law that will enable us to do other things much less difficult. There are many things less difficult than the payment of tithing. In our fallen condition, being of the earth earthy, we love the things of this world, and it is a most difficult thing for some of us to meet this requirement of the Lord. There is quite a percentage of the brethren who have received the Priesthood, as well as members of the Church, who ought to be tithe-payers and are not. I want to ask any man upon whom I have ever laid my hands and conferred authority in the name of the Lord Jesus; I want to ask any brother who has ever had the hands of the servants of God laid upon his head, to confer the Priesthood of God upon him, can you reconcile your course of life, if you neglect to furnish the revenue necessary for the building up of the kingdom of God on the earth? Can you justify yourself in this? I want the High Priest, the Seventy and the Elder to come to me as an individual and show to me his philosophy and reasoning as to how he can conscientiously hold the Priesthood of God and yet decline to meet the obligations that belong to that Priesthood. I believe that there is no man in this Church entitled to the holy Priesthood who will not magnify it. I believe the Lord requires it of every Deacon, every Teacher, every Priest, every Elder, every High Priest, every Seventy, every Pa-

triarch, every Bishop, President, etc. And we will not always be tolerated with the authority of God unless we do honor it. We will be found among the foolish, lacking oil in our lamps and being unprepared for the coming of the Son of Man, unless we attend faithfully to these duties.

Is a man justified in this church who fails to partake of the Sacrament when the opportunity is offered? Is a man justified who does not bow his knee before the Lord daily, and who forgets the Lord in secret prayer? I think not. I believe that the Latter-day Saints are required to meet all these obligations and to be as honest with their brethren as they are required to be honest with the Lord. It is not enough for us to pretend to be honest with the Lord, and not be honest with our brethren. We cannot be honest enough with our Father in heaven to justify us in being dishonest with our brethren. We must meet our obligations to our brethren, to our families, to the world. We must deal honestly and conscientiously in all these things. If we do not, the spirit of the Lord will withdraw from us, and when the spirit of the Lord withdraws from us, we complain, we find fault, we are not happy, and we are not satisfied. We cannot afford to sacrifice the presence of the spirit of the Lord, because we cannot be Latter-day Saints unless we enjoy it and are directed by it constantly. It seems to be a difficult thing to do to meet our temporal obligations to the Lord. Our hearts are naturally set upon the things of this world. We can see temporal blessings a little plainer than we can see the spiritualities of the kingdom, for they are here before us, and we enjoy them. We are inclined to gather the things of this world around us and to treasure them up, while the spiritual things, and eternal life with our families and friends hereafter, pertain to the future. They are a little ahead of us, and if we do not have the spirit of the Lord strongly in our hearts, there is more or less a question of doubt and misgiving about them. All these things, however, vanish when we discharge the duties that devolve upon us as Latter-day Saints. And we expect to look after every man,

through the Presidents, the Bishops, and the Apostles, and see to it that all who have been entrusted with the authority and power of God, shall come to the mark and do their duties faithfully and well, that they with their families may be saved. We want you to be saved; but if you do not want the salvation that is offered through the Gospel of the Lord Jesus Christ, why make the profession that you do? There is no salvation in professions alone, or in promises and covenants, nor is there any salvation in the blessings that are put upon us under the hands of the servants of God, unless we do the will of God. I want to bear that testimony to this people, and ask that from this time forward we serve the Lord with all our hearts, so that when the Son of Man appears upon the earth, we will be numbered among the wise virgins of my text—which I have not read; you can hunt it for yourselves.

We feel encouraged in our labors, although we are all the time trying to stir the people up. Yet in our councils the Lord has manifested to us that the Latter-day Saints are improving, that they are gaining strength and power, increasing in numbers, spreading abroad and becoming more firmly established on the earth, and that prosperity and success are attending upon them. The best days that we have ever had are the days in which we live now. The kingdom is the Lord's and He will take care of it. It is our business, my brethren and sisters, to see that we take care of ourselves. The Lord will take care of the Kingdom, and no power on earth can prevail against it. As suggested this morning, if it was secure when it was organized seventy years ago, with only six members, what shall we say of it when it numbers over a quarter of a million? We certainly feel encouraged. We feel as though we were on the Lord's side, and that the Lord is on our side. We know He is, for He talks to us and directs us in all things pertaining to this Kingdom. He sustains His servant the Prophet, and magnifies him in the eyes of the people. The will of God is known, and the keys and authority of God are always present. The Lord has established His work, and

He will preserve it.. God bless you, my brethren and sisters, and may His Spirit fill our hearts, that we may rejoice exceedingly in this conference, is my prayer through Jesus Christ, our Lord. Amen.

The choir sang the anthem:

"Jesus, I my cross have taken."

Benediction by Elder Seymour B. Young.

AFTERNOON SESSION.

The choir and congregation sang the hymn which begins:

We thank Thee, O God, for a Prophet
To guide us in these latter days;
We thank Thee for sending the Gospel,
To lighten our minds with its rays.
Opening prayer by Elder George Reynolds.

The choir sang the hymn which begins:

High on the mountain top
A banner is unfurled;
Ye nations now look up,
It waves to all the world.

PRESIDENT GEORGE Q. CANNON.

Why the Saints are interested in current events—
Their gathering a phenomenal movement—
Reverence for the authority of God.

The presence of such a large congregation makes one feel the necessity of having some aid other than human to enable the speaker to instruct and edify so many souls. I have that feeling this afternoon. It is an impressive sight to look from this stand on this large body of people, all gathered here for the purpose of being fed and instructed in the ways of the Lord, many having left their homes probably hundreds of miles distant to come to this conference, and in so doing having the right to expect that they will receive something from the Lord to compensate them for the time and labor which they have expended, in the journey. This being the case, I for one am deeply impressed with the importance of saying something, by the help of the Lord, that will be a benefit to all of us. Without the spirit of God, I know it is useless to attempt to speak to the people; but we are promised that if we come together as we have done today, in faith, the Lord will give us that which shall be profitable. Every conference that we

hold in this house seems more important than the preceding one. Our circumstances are constantly changing; we are passing through different scenes, and the events which take place shape themselves in such a manner as to call forth deep reflections on our part.

I suppose there is no community upon the face of the earth that is so interested in that which is taking place in the world as the Latter-day Saints are. All the people take great interest in that which transpires in our own nation and in foreign nations. We are interested spectators of public events. The wars, the commotions, the revolutions among the inhabitants of the earth, and also the elemental disturbances that occur, are all noticed by us, because in our minds they have a bearing on the great future that lies before the earth and the inhabitants thereof. If there is an earthquake, if there is a famine, if there is a wave sweeping over some portion of the earth, if there are cyclones and disturbances in the atmosphere, if there are pestilences and plagues, if there are wars and contentions, they all attract our attention, because we are expecting calamities of this character. We have been gathered together from the nations of the earth, and for a definite purpose. The men and women who have left their native land and come to these mountains have not made the journey in vain. They would be very much surprised if there were not occurrences which would in their estimation justify them in having taken this journey. So far they have not been disappointed. There are very few Latter-day Saints who regret the step they took in leaving their native land. They see ample justification for their action. If they are true to their religion especially, they feel that they have been amply repaid for coming here by the blessings which they have received. No doubt this will be the case more and more, because Zion is to be a place of safety. The words of the prophets concerning Zion and the last days will be literally fulfilled, and all that has prompted this mighty movement among the different nations of the earth will be made plain. I think it one of the greatest phenome-

na that has ever been witnessed among mankind, the gathering together of these hundreds of thousands of people from the far distant lands where they lived. It is unprecedented in history; it is marvelous in its execution, and it is one of the world's great movements. In years to come it will be regarded as one of the phenomenal movements of the inhabitants of the earth.

We have come to this conference for the purpose of hearing the word of the Lord. I believe before we separate we shall be abundantly satisfied, and feel that the Lord has been with us. There are a great many subjects that may be talked about. The field is vast, because the instructions that we receive here are intended to cover the whole life of the Latter-day Saint.

We have heard this morning a good many instructions that have been valuable, and I can bear testimony to the truth of them. This is a mighty work, and it is achieving mighty results. The brethren spoke this morning about our union, and praised it. Well, we are very united in some things; but in my opinion we are far from being the united people we should be. My mind of late has dwelt considerably upon the want of reverence there is among us for the Priesthood of the Son of God. Now, I may say some things in this connection that may not be suitable in the opinion of some; but I have strong feelings on this subject. I have felt that too much reverence can not be shown to the Priesthood of the Son of God. I think it has been a characteristic of my life to entertain extreme reverence for the men who bear the Priesthood. I had this feeling when a boy, in the days of Joseph. To me Joseph was perfect. I could not see, and I did not hear anything that ever made any impression upon me to the contrary. It was so with my feeling for President Young. I was intimately associated with him the last twelve years of his life. I saw him in private and in public. I saw him when he laid aside, it might be said, his reserve and would unbend and talk with familiarity. There was one feature in his character that won my admiration, and I have not lost it to this day—I never heard President Young utter an expression that would weaken

anybody's respect for the Prophet Joseph. He admired him; he looked upon him as the Prophet of God, as he was. I do not think that anyone else ever heard an expression from him that would tend in any manner to weaken respect, or reverence, or love for the Prophet Joseph Smith. I admired that in his character. And though I was closely associated with him, I never saw a fault in Brigham Young. I expect many would think this very foolish in me, and that I must have been very blind. Perhaps I was; at any rate, I wanted to be. I never wanted to see his faults. I think it was Pope who said:

"Be to her faults a little blind,
And to her virtues over kind."

That was the feeling I had concerning President Young. I wanted to be blind to the faults of the man of God. I knew he was a fallible man, a human being; but I did not want to sit in judgment upon him, nor to criticise his words and acts. To me he was God's servant. God had chosen him out of all the men on earth to hold the keys—that power, awful in some respects, which God commits to one man on earth at a time. He had chosen him, and who was I that I should sit in judgment upon him and criticise him? I never felt as though I dared do it. I never had the disposition to do it.

The Lord took him, and He gave us another man to hold the same authority, to occupy the same position, to exercise the same powers; and I felt towards him as I did towards Brother Brigham. I knew him intimately also; had known him, I may say, all my life; but during his presidency over the Church we were thrown very closely together, because we both had to go in to exile. I might repeat the same in regard to Wilford Woodruff, who succeeded President Taylor. I knew these men as intimately as one man could know another, and I can only say this: more angelic characters, men of sweeter dispositions, I do not believe ever lived. They were men who were as perfect as human beings could be. They loved God supremely. They loved their Priesthood and the cause of God with all their hearts. They would have been willing, if necessary, to have laid

down their lives at any time for the truth.

This is my testimony concerning these men. We have probably heard all sorts of stories about them during their lifetime, particularly about President Young. In his lifetime he was maligned, and perhaps many of the Latter-day Saints believed the malicious and malignant stories that were told concerning him; but this is my testimony this day in the presence of these assembled thousands, that a more perfect man than President Young I never knew. So I may say of his two successors.

Now we have a man who has taken the same place, by selection and appointment of the Almighty—President Lorenzo Snow. He is a man who has proved himself through long years of fidelity to the work of God. He stands here in our midst as the Prophet of God, the man holding the keys, the man who can bind on earth and it will be bound in heaven, the man who can loose on earth and it will be loosed in heaven, the man who has the power (which, however, he exercises very rarely, if at all) to forgive sins, to curse and they shall be cursed, to bless and they shall be blessed. I have said it is an awful power. It is; and it ought to be and is exercised with the greatest care and discrimination. God has chosen this man; He has delivered him from perils and from death, and has brought him at his present age to be the President of His Church. Had He a purpose in this? Undoubtedly He had. God foreknew who should hold the keys after Wilford Woodruff passed away, and he selected this man—as perfect a man, as far as we know, as far as fidelity to the truth and willingness to submit to anything, even to death if necessary for the truth—to hold the same position and to exercise the same authority. Are we as bearers of the holy Priesthood and as members of the Church of Jesus Christ of Latter-day Saints aware of this? Are we conscious that God has chosen this man to be His mouth-piece unto us, and to stand in the stead of the Lord Jesus to His Church upon the earth? Do we take this into consideration? I am sorry to say that I do not believe many

of the Elders do this. I judge this by their conduct, by their want of reverence and respect, by their lack of obedience, and by an absence of a disposition to ask for and to be governed by the counsel of God.

I leave you my brethren and sisters to judge whether I am too severe in my expressions upon this point. I tell you that there never was in this Church, within my recollection, such an absence of respect and reverence for the authority of God as there is now among this people. I believe I am justified in saying this by the facts, and that the proof of this statement is within reach. Why is it? Many men seem to think that their way is better than any one's else; and though we believe and testify that God has a Prophet in our midst, through whom we can get the word of the Lord, we despise that word, so much so at least that we will not ask for it, for fear we should be told something that does not agree with our feelings and with that which we desire to accomplish. I tell you, as sure as God lives, there will have to be a change in this respect, or some men will go to hell. God will not put up with it.

We have come here today to hear the word of God, and I am going to tell you what I think, if I do offend you. As a servant of God, I want to warn you of the danger you are in and of the consequences of the spirit that is being yielded to. I would no more dare to do anything of an important character without consulting the man of God than I would think of putting my hand in the fire, especially to do something that I knew he felt differently about to what I did. As I have said, God has chosen him to stand where he does—not you or me; and He knows every secret thought of men's hearts. His all-piercing eye has penetrated the innermost recesses of his heart, and he has seen all there is about him, inside and out. He knows him thoroughly, because he created him. He knew his past history, he knows his present history, He knows his future history. And knowing this, he has chosen him. What can we do better than to show respect to our God by listening to His servant, by treating him with reverence, asking

his counsel and seeking for his guidance? I know we pray to God for him, that he may be inspired from on high. Do you believe your prayers? Do you believe that God will and does inspire him? I hope you do; and I hope that having this feeling, you will be prompted to different action. Men may talk as they please about one man power, and they may fight us and seek to destroy us because we listen to the man of God, but the fact still remains that this whole people are dependent for guidance, when they are guided aright, upon the man who holds the keys. Our settlement in these valleys was due to the recognition of that authority; the building of these settlements throughout these valleys is due to that. And shall we say that in some things we are willing to be guided; we think it right to be guided in matters of doctrine, etc.; but in other matters, just as important and necessary for the salvation and preservation of this people, we are not willing? Latter-day Saints, you cannot do it. You cannot get away from this authority and remain Latter-day Saints, for you sever yourselves from the Church of God, because everything you have is based on the recognition of this authority.

I want to see us as a people open our eyes to behold our true position before God, and the relationship that we bear to the Priesthood of the Son of God. I have no doubt that you all can see the spirit growing in the many quarters to draw off and to say—they may not say it in these words, because Lorenzo Snow is an exceedingly modest man and does not assume anything, and therefore fault cannot justly be found with him; but it is tantamount to saying “we do not believe that you, Lorenzo Snow, have any right to talk to us or to guide or counsel us in these matters. We think that we have a perfect right to do as we please.”

Well, no one will ever question that. Brother Brigham Young spoke this morning about our free agency. Every man and woman enjoys this gift. But we have a right to exercise our free agency in doing right, in being obedient, in listening to counsel and in doing that which God wants. I think that I am as much of a free agent when I

obey God as I would be in rebelling against Him and obeying Satan.

I feel that this people should cultivate more reverence for the authority of the Priesthood—that authority which has proved so great a blessing to them. I would like to see them do it, and that is the burden of my remarks on this occasion. I do plead with you most earnestly to cultivate this feeling of reverence for the Priesthood of the Son of God. You cannot show reverence to the Priesthood without showing it to the men who bear it. Let us teach our children the same feeling, that they may have reverence and respect for the Priesthood, and be willing to obey, and not have a spirit of fault-finding, carping, and pointing out defects of character. You who have been in sacred places know one thing, that you cannot speak evil of the Lord's anointed and be justified, and if you break your covenants in that respect, you are of course incurring severe condemnation.

I pray God that during the remainder of this Conference we may be filled with His Holy Spirit, and that His power may be in our midst, resting upon all who speak unto us, and that we may go away enlightened and benefited by our services here during the three days we shall be together, which I humbly ask in the name of Jesus. Amen.

ELDER JOHN HENRY SMITH.

Character of the Men who carry on the work of God
—Condemnation will rest upon those who oppose it—Importance of family responsibilities
—Value of the counsels of the wise.

It gives me joy to have the privilege of meeting with you in conference and in listening to the brethren who have spoken unto us. I trust that during the time that I may occupy I may enjoy your faith and good feelings, that the promptings of the Holy Spirit may attend the remarks that I may make.

The Church of Jesus Christ of Latter-day Saints is seventy years of age to-day. President Snow this morning in his remarks dwelt upon the fact that we had passed our infancy, our boyhood, our young manhood, and had had a taste at least of that age which in the olden times was fixed upon as the allotted age of man. In my reflections on his re-

marks I was led to wonder whether it could be possible that in the reaching of that mature age there would anything occur which should cause weakness to appear in connection with the further development and accomplishment of the work assigned to men in this dispensation. Our experience has developed that man sometimes works with very great devotion for a period of his life in the accomplishment of some specific purpose, and he sometimes reaches a condition of mind when he doubts the efficacy of his efforts to accomplish the purpose he has had in view. Others do not become impregnated with the Spirit that actuates him. They look in coldness upon the suggestions which he makes. They regard his efforts as visionary, and that the results of his struggles cannot in any sense be what he himself would anticipate; and after continued effort and perhaps failure sometimes, he stops and becomes seemingly discouraged and unwilling to proceed further. It is true, there have been some men whose hearts, in the midst of sunshine or storm, success or failure, have never cooled, and whose minds have never become disturbed under any circumstance. It is after this type that I believe the Elders of the Church of Jesus Christ should be made. That no matter what the conditions and circumstances are, no matter what the temptations may be, or what barriers may present themselves in the way of the accomplishment of a specific purpose, success must come.

There is no such word as fail in connection with this work. Failure was not designed of the Father when he visited this earth in person, with His Son, and laid upon that child, Joseph Smith, the obligation to teach the truth among the children of men. He gave him to understand that while discouragements might come in the way, while brethren might be false, while men and women might violate the ordinances of God's house and trample beneath their feet the requirements of heaven, there would be found a body of men in connection with this work and its development who never would sacrifice to Baal, but would stand in the midst of every storm and in every place where God Almighty required them to act, un-

flinchingly, and true if need be to the giving of life and all to the cause of truth as our Father had established it. And yet we are possessed, like the rest of the human race, of our weaknesses. We are tempted, we are tried, we imagine many vain things, but so far as concerns this work and its development and success in this world in the accomplishment of the regeneration of the human race, it will not fail. "There is no such word as fail in the lexicon of our God." Men may fail; they may fail to read by the unerring counsels of the Holy Spirit the course that they should pursue; they may fail to be loyal soldiers and to recognize the orders that high heaven shall give, looking to the development of our Father's cause in the world, but there will be found sufficient to meet the needs and responsibilities and to discharge the obligations that the Master has imposed upon those to whom the sacred message was delivered by that angel who was to fly through the midst of heaven, having the everlasting Gospel to preach to them that dwell upon the earth, to every nation, kindred, tongue and people. Write it in your books, establish it in your hearts and fix it in every fibre of your being, that God will see its accomplishment in the loyalty and devotion of those whom He shall gather, one at a time, and establish among His people in the Church of Christ.

Our brothers and our sisters among the religious peoples of the world should become after a time, in my judgment, impregnated with this thought, and cease the expression of their illfeelings and the application of improper methods, looking to the hurt of this work, for the promise is that "no weapon formed against this work shall succeed and they that arise in judgment against it shall be condemned."—not to condemnation that shall fall from my lips, or condemnation that may fall from the lips of any who are associated with the work in the same degree that I may be; but in that condemnation registered by the finger of God, which blights those who set their hand against this work and labor for its destruction. For as the sun shines at noonday and as the brightness of morning appears in the eastern horizon, this work must suc-

ceed. It is the decree of Providence.

While we thus speak in connection with the work, and while we feel our weaknesses and our littleness as aids in its accomplishment, we recognize the fact that the day of destruction and schooling has not gone by. Around us are armies of boys and girls developing into young manhood and young womanhood, schooled under conditions somewhat different to those that have existed in former times, and yet not so different after all, only that we have allowed a great degree of laxity to grow up in connection with our government and association in our households that never should have existed. I have spoken a number of times upon the question of a more cautious, careful and determined purpose on the part of the head of every home, to see that he is in closer companionship with the members of his household than he has been wont to be in times past. I have received the Priesthood. It entails upon me a great obligation that takes my entire time in the missionary fields abroad, or in the discharge of duties in the ward or Stake. No matter about my own home circle, the wife and the children must look to their own interest there; but I must discharge this duty that leads me hence in the fulfillment or requirements that have been placed upon my shoulders, and to a degree that in my judgment is reprehensible. With this feeling in our hearts we have neglected one of the most sacred obligations in the world. I am wondering when that obligation shall be brought home to us which is laid down in the Scriptures, about the teaching of our children, how far you and I, holding the Priesthood of the Son of God, shall be found under the ban pronounced by the Savior of the world in the revelation of His holy will. The troubles and trials of this life are manifold, but there is no responsibility placed upon us greater than the care of our own. The statement by one of old that he who does not provide for his own is worse than an infidel and has already denied the faith, is one that will apply to a great many in our day and time. There must be a more systematic and thoughtful application of home government and home action upon the part of the Elders of the

Church of Jesus Christ of Later-day Saints, or the ban pronounced in these words, which classes us with the infidel, will be manifest, and it will be written by the recording angel that our part has not been performed in the Spirit of that work which God has given us a share in establishing in the world. I do not believe that duty requires any one of you to be absent from your homes every night in the week, looking after somebody other than your own household. I do not believe that the adjustment of the responsibilities placed upon us in this Priesthood that we hold requires that the sons and daughters of the Elders of this Church shall not be in touch with their fathers in such spirit as shall render them susceptible to the influence of that Priesthood and the spirit of this work, which leads them to make the sacrifices, if they can be called sacrifices, that has led them by hundreds and thousands into every part of the earth. It is an adjustment that is essential with these High Priests, these Seventies and these Elders in the Church, that the home and its interests shall be remembered, and that the men who sit down in their homes constantly and fail to perform their part in connection with the work outside of the home shall adjust their time upon legitimate and proper lines, which shall so distribute the labors that my wives and my children and that my associates with their wives and children may enjoy that legitimate and proper companionship designed by our maker when he made us husbands and wives, parents and children.

It has given me great concern to have many of my brethren tell me that they have not spent an evening at home in years. This duty, that duty and these appointments have taken them here and there, and their sons and daughters scarcely see them. If they do see them, it is simply in the morning, when breakfast is eaten, and then they depart to the various labors resting upon them. I hope that in the consideration of these questions affecting the home and the work of God, we will see to it in the future that each of these interests shall receive its proper care and attention, and that the wife shall rejoice in the

companionship at the fireside of her husband, at least occasionally, and that the boys and girls shall feel themselves in duty bound to congregate there. Then in the love manifest in that home by the husband for the wife, and wife for the husband and the parents for the children, there shall be a witness of God's mercy in the establishment of that principle by which men and women are bound together for time and eternity. It seems to me there is no reason in the world why the acting Priesthood in a Stake or ward should be away from their families every night in the week; why these Elders, these Seventies, these High Priests and these Apostles should have so little of that companionship that was established when they plighted their faith to their companions. The devotion of husband and wife should not become cooled as age approaches, but we should be determined in our hearts to maintain under every condition its warmth to the fullest, inasmuch as we have covenanted with God, angels and witnesses that for time and eternity we would fill in justice and propriety the duties and responsibilities of the sacred relationship of husband and wife.

President Cannon, in his remarks this afternoon, bearing upon the spirit of insubordination and a failure to recognize counsels coming from the proper source in connection with the work of God, has expressed very clearly and distinctly the feeling that is present with a great many people, the result of thoughtlessness upon the part of some, but largely attributable to the fact that that companionship which should exist in the home does not exist, and that our boys and girls get from under our control and we seem to lack the tact to draw them back under our influence. President Cannon gave to you his views in regard to the question of veneration. I am unlike him in a great degree, I lack in veneration. It has been necessary for me to cultivate it. While I respect my brethren and also the men and women whose hair has become gray, it is indeed an extreme effort for me to show that deference and respect which is due to the men with whom we mingle or who possess influence among the children

of men. But his suggestions in connection with these matters are worthy of consideration. I have sought to impress upon my own sons the necessity of being men among men, to seek to understand principle, to act upon the basis of their consciences, and to fulfill the duties and responsibilities of life in the Priesthood which God has given to them, in such a way that the name they bear shall not be tainted. But we notice in connection with these matters that there is a spirit abroad that it is not right and proper to give ear to the counsels of wise and prudent men; that they are old fogies; that experience in the world counts for nothing, and that step by step we will brush their views out of the way. I presume it is an American idea that has developed itself in the world. Oh! how many will awaken in time to the understanding that they have been deceiving themselves, that the experience of a gray-haired father and mother, and that the careful and considerate counsels of a High Priest in the Church of Christ would have been, if utilized, potent for their good.

My brothers and sisters, I recognize the fact that Zion is going to grow. I would grow with it. I would have my children grow with it. My grandsires labored in connection with this work; my sires have labored in connection with it. They believed it was true. I believe they were right. I not only believe, but I know that they were right; and if I can write this knowledge upon my wives and children and get them to understand the duty that they owe to God and their country in connection with the development of this work and its extension in all the world, I will indeed rejoice in every fibre of my being. But should they lose respect for the truth which God has revealed or for the love of right presented in the principles of the government that has been established, under which this work has been developed, it shall seem to me that life has indeed been a failure. If, however, the husbands and the fathers, the wives and the mothers shall be in attune with each other; if they shall love the home and the home circle; if

they shall impregnate their children with an understanding of the truth, and with the reverence due to our heavenly Father and His representatives here, as well as to the grey hairs of every honorable man and woman in the world, it will have been, indeed, an accomplishment that will lend strength and force to this work, and its spread will be manifest in every direction.

May heaven's peace abound in your hearts and in your homes; may you love the truth, and lay the foundation of love so deeply and thoroughly in the circle that God has given you a stewardship over, that when manhood and womanhood shall be reached, and the children, and the children's children shall look homeward, there shall be joy abounding in their hearts, which nothing in the world can quench. If we will do the bidding of our Father; if we shall remember that as husbands and wives our obligations are eternal; if we shall remember as parents and children that our hope of the approval of our Father in heaven is linked together, and if we shall fulfill the duties that life requires at our hands, rendering to our family their share, all will be well. If we will see to it that some men are not required to take all the care and responsibility, while others remain at home in idleness, all of us will be the better off, and the wives who have husbands lounging around the house will thank God for the privilege of their having something to do outside of their homes. We have received the truth. There is no mistake in regard to that. Mankind may just as well come to that conclusion first as last, and realize that every block placed by them in the way will but increase the impetus of the work. It is for us who have become its custodians to fulfill our mission and ministry. Our friends criticise us for the evils that are manifest among us. There are evils among the Latter-day Saints. There are boys unguarded, unwarned and untaught. There are girls left to the prey of the vicious and the impure. There are unwise mothers, who have never learned a single lesson from the experience of their own lives, and men who seem to forget the tempta-

tions and trials that beset them in their youth, and turn loose to be destroyed the treasures that God has given them. Oh! that I could write upon the heart of every man and every woman the remembrance of their own lives, and the struggles that they have had to make to preserve themselves from the pitfalls of immorality; and write also upon their hearts and souls the sentiment and feeling that our Father would inspire if they would open their hearts to him, that these pure spirits need the constant guidance, guardianship and care of their fathers and mothers.

Again I say, may the Lord's peace abound with you. May the spirit of this conference resound to the ends of the earth with the declaration that Mormonism, as the world calls it, is a factor in the universe, come to stay, not to fade nor fail, but to increase and develop as long as there is a human being in sin; warning its own devotees that honesty, truthfulness, virtue and love and respect for everything that is noble and true is the foundation stone of the work; calling upon everyone who has drifted into by and forbidden paths to repent and turn to the truth, and being to the world a light set upon a hill, that cannot be hid, which will increase in brightness and power until its light shall encompass the earth. God bless you. Amen.

ELDER GEORGE TEASDALE.

The Saints trust in the Lord—Cause of the opposition of the world—Exhortation to faithfulness—A plea for liberty.

I am very thankful to our Heavenly Father that I have the privilege of attending this conference and of rejoicing with my brethren that we are seventy years of age. I was very much impressed in listening to the instructions that have been given, how everything tends to establish the Scriptures. The 37th Psalm says:

"Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity:

"For they shall soon be cut down like the grass and wither as the green herb.
"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

"Commit thy way unto the Lord; trust also in him, and he shall bring it to pass:

"And he shall bring forth thy righteousness as the light, and thy judgment as the noonday."

From the testimonies that we have heard this seems to be the history of the Latter-day Saints. They are the most vallant and courageous people on the face of the earth, because they "Trust in the Lord and do good." It required a great deal of moral courage to accept this Gospel, to come out of the world and take up the cross of Christ, and to advocate a doctrine that was everywhere spoken against. But it has established in us an everlasting character. We know no fear. Our trust is in the Lord; and the exhortation to us, Learn the will of God and do it, brings forth and establishes within us a character. We are always willing to do the will of God. We came into the Church for that express purpose. We found that it would be impossible for us to be delivered from death, hell and the grave, unless we accepted of the doctrine of Christ as taught by the inspired servants of God; and being on the unpopular side we had to defend ourselves. We tested the principles of everlasting life, and we have discovered they are true. God has given unto us line upon line, precept upon precept, here a little and there a little, and we are growing in grace and in the knowledge of God. He has told us over and over again that if we will love him and keep his commandments we shall prosper in the land. The Scriptures are true. The Holy Spirit has come unto the sons and daughters of God in the day and age in which we live. We all realize that we have our individual mission; that when we seek unto the Lord and ask His guidance, He guides and directs us. He gives us the opportunity of being everything that we could wish to be, in fulfilling the mission He has appointed us, to His honor and glory. There is no need of our ever being deceived or being beguiled by the influence of the adversary—who of course is adverse to God's will being done—if we will only observe the will of the Lord and do it. We have a Father in heaven who loves us, and who has given unto us the

privilege of dwelling upon the earth in the dispensation of the fulness of times. We encourage the rising generation to trust in the Lord and individually seek His counsel. The Lord does not require a blind obedience, but an intelligent obedience, and the Savior has exhorted us to ask and it shall be given us, to seek and we shall find, to knock and it shall be opened unto us. On one occasion he gave us the parable of the unjust judge, and told us to pray without ceasing, to put our trust in the Lord, and He would give us everything necessary.

The Church of Christ has a bad reputation. It always did have. "We desire to hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against," was said of old. It is a trick of the adversary that we should be evilly spoken of, and it is his disciples, who despise the commandment "thou shalt not bear false witness against thy neighbor," who have given us our bad reputation. But that matters very little. We know we are of God, and that the world lieth in the arms of the wicked one. We know that the principles of everlasting life, which we have subscribed to, are true, and it is to our best interest individually to accomplish that which the Father has given us to do. If those who fight against us, who despise us and who will not fellowship us would search for themselves individually as we have done, they would see as we see and have the same comprehension of the principles of everlasting life, because they would have the same spirit. even the gift of the Holy Ghost, without which no man knoweth the things of God. I have no faith in the wisdom of man, nor in doctors of divinity. They have made a mistake from the beginning. The history of the world tells us that mankind always accepted false prophets and slew and rejected those who were sent of God with the glad tidings of great joy. In the days of Noah, but eight persons out of the whole world accepted the Gospel of the Son of God, and were saved, while the others, under the dominion of the prince and power of the air, rejected light and truth and made their bed where we would not like to go.

I say to you, my brethren and sisters, seek the counsel of the Almighty in your individuality, and when the Lord reveals to you what your mission is, fulfill it to the glory of God, no matter who else is pleased or displeased. The whole duty of man is to serve God and keep His commandments, and woe unto us if we do not do it. We have been slothful; we have been indifferent; we have robbed the Lord in tithes and offerings; we have been self-sufficient and have despised the counsels of the Almighty, and He has called upon us to repent, to reform, and to consecrate unto Him that which is His due, according to His commandment, which is, that of everything He shall give to us, we will consecrate to Him one-tenth, and our ears shall be open to the cry of the widow and the fatherless, and we shall visit them in their distress. The Lord has also commanded us to get out of debt, so that we may owe no man anything and be independent and keep the law of God. Unless we do so He cannot establish His statutes upon the land. I want to bear my testimony to the truth of these principles. I know they are true. I know that God lives; I know that Jesus is the Christ. I know that Joseph Smith was a true prophet sent of God. All mankind can obtain this testimony, if they will seek for it. There was a time when I did not know it. I sought the Lord for it, and he gave it to me, to my perfect satisfaction. My exhortation to the people all the time is, for goodness sake be kind to yourselves; hear the word of the Lord and do it; stand in the dignity of your manhood and resist the influence of the world. Woe unto us if we are overcome of the world; woe unto us if we are excommunicated from the Church. We have a long list of men who should pay tithing and do not. I am sorry for them. I wish they had sense enough to be kinder to themselves, for they are laboring under a curse who rob God in tithes and offerings. They have no right to partake of the Sacrament, being unworthy. Every time they do it they eat and drink damnation; for they tell the Lord that they are willing to take upon them the name of Christ and to keep His commandments, yet they do not do it.

Hypocrites! Hypocrites! A great deal better if they should wake up to an understanding of the dangerous position they occupy. If the Bishops are kind and considerate to bear with them, to plead with them and to dig all around them, and they reject it, when they pass behind the veil their record is made, the day has gone, the night has come, and their souls are not saved. Then comes the agony; but we have made it ourselves. We work out our salvation, or we work out our damnation. It is our own act. I know these principles are true; they are common sense. There is no blessing, no eternal life promised to those who despise God and His commandments, and who prefer darkness to light. It is a condemnation to reject light and truth; and when the Lord Jesus Christ shall come in flaming fire, to take vengeance upon them who know not God and keep not His commandments, those who love darkness rather than light will be punished with everlasting banishment from the presence of God and the Lamb.

I rejoice very much in the instructions that have been given today. I am in harmony with every revealed principle. I say that the Latter-day Saints are the noblest people upon the face of the earth; and instead of governments striving to stay their progress, they should do everything to enable them to progress in light and truth, and to develop principles and conditions which they know nothing at all about. We know what we are doing, and we understand the science of life. We understand where we came from, what we are here for and what is our future destiny, because we are taught of God. We are in harmony with eternal principles. Our Elders go forth preaching the Gospel of the Son of God. They take their lives in their hands, leaving their families behind, and proclaim this glad message of great joy and that God has again spoken. They call the people to repentance, and warn them of judgments to come. We are told that judgment will commence at the house of God. It will fall upon this very class of people who despise God, and reject His commandments. We take our little

children to our Sabbath schools, our primaries, our Mutual Improvement associations and quorums of Priesthood, for the express purpose of training them that they may grow up without sin unto salvation. The Lord wants to establish His righteousness. That is what He has hired us for, and we should love truth and righteousness, and have our ears open to hear, our eyes to see and our hearts to understand, that we may be for God and His righteousness.

Did you ever know this people so unpatriotic as to be petitioning the government against any handfull of people? No patriot was ever guilty of anything of the kind. A patriot is a man who sustains the Constitution of the United States and believes in religious liberty. There are hypocrites among professed patriots, as well as other classes of people. I say God bless the patriots. God bless our government, and give them wisdom, strength of character and moral courage to stand by the principles of the Constitution, and not be cowards. I would plead for this with all my heart. For of all people in the world, we are interested in having a righteous government. We know how to appreciate liberty and freedom, and we never interfere with other people's doctrines or belief. We have enough to do to teach our own. We have the truth, the way and the life and we have no time to find fault with others. It takes us all our time to publish the glad tidings of great joy.

I pray God my eternal Father that He will establish the kingdom of God upon the earth in power; that the kingdom of heaven may come; that His will may be done on earth as it is done in heaven, and that we who have taken upon ourselves the name of Jesus Christ may be true and faithful to our covenants, and that we may have the grace of God to overcome and endure unto the end, in His glorious kingdom, through Jesus Christ. Amen.

Singing by the choir.

Benediction by Elder Christian D. Fjeldsted.

SECOND DAY.

April 7th, 10 a. m.—The choir and congregation sang the hymn beginning:

Come let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master appear.

Prayer by Elder Angus M. Cannon.
Singing by the choir:

Hark! listen to the gentle strain,
O'er hill and valley, grove and plain!
It echoes from the heights above
The voice of freedom, peace and love.

ELDER HEBER J. GRANT.

Individual Progress in the work of God depends upon obedience to God's Commandments—To become great it is not necessary to behold Angels and have great spiritual manifestations
—Eternal life the greatest gift of God to man
—The Church organ should be sustained.

I rejoice exceedingly in the opportunity of again meeting with the Latter-day Saints in general conference. I have enjoyed listening to the remarks which have thus far been made, and I desire, as was said here yesterday by President Snow, as all Elders with the proper spirit should desire, that I may be blessed of the Lord and that I may have the faith and prayers of the Latter-day Saints, that what I may say shall be beneficial to us and encourage us in performing the duties that devolve upon us as Latter-day Saints.

It has ever been a source of surprise to me that there are so many members of the Church, more particularly those who hold the holy Priesthood, who profess to be Latter-day Saints, who testify to a knowledge of the Gospel and to the divinity of the work in which we are engaged, and that Joseph Smith was a Prophet of God, and yet who fail to keep the commandments of our heavenly Father, and to prove by their lives that they are in very deed Latter-day Saints. I am surprised at this, because I cannot understand how people with a knowledge of the Gospel and the testimony that Jesus is the Christ, that Joseph Smith was a Prophet of the true and living God, and that he has established on the earth, under the direction of our heavenly Father and his Son Jesus, the Gospel

of everlasting life, and that it is in very deed the pearl of great price to each and every one of us—it is a surprise to me, I say, that men, holding the holy Priesthood and possessing this knowledge, should, year after year, neglect the duties and the obligations that rest upon them. The Savior told His followers that they were the salt of the earth, but that if the salt lost its savor, it was thenceforth good for nothing, but to be cast out and trodden under the feet of men. He told them also that they were the light of the world, a city set upon a hill which could not be hid; he told them that men did not light a candle and put it under a bushel, but upon a candlestick, that it might give light to all that were in the room, and he admonished them to let their light so shine that men seeing their good deeds might glorify God.

This admonition applies to us. We are the light of the world. We have received the inspiration of Almighty God. We have received a testimony of the Gospel, and we do know that God lives, that Jesus is the Christ, that Joseph Smith was a Prophet of God, and that Brigham Young, John Taylor, and Wilford Woodruff were prophets of God, as is Lorenzo Snow. Every true Latter-day Saint has this testimony burning within his or her heart. Now, are we so living that the good deeds we perform bring credit to the work of God? Are our examples worthy of the imitation of all men? Do we by our examples show that we have faith in the Gospel? We are told that faith without works is dead; that as the body without the spirit is dead, so also is faith without works dead, and I am sorry to say that there are many professed Latter-day Saints who are spiritually dead. We many times ask ourselves the question, why does this man progress in the plan of life and salvation, while his neighbor, of equal intelligence and ability, of apparently the same testimony and power, and perchance greater power, stands still? I will tell you why. One keeps the com-

mandments of our Heavenly Father, and the other fails to keep them. The Savior says that he that keeps his commandments is the man that loves him, and he that keeps the commandments of God shall be loved of the Father, and the Savior says he will love him and he will manifest himself unto him. The Lord also tells us that those who hear His sayings and doeth them shall be likened unto the wise man who built his house upon the rock, and when the rains descended and the floods came and the winds blew and beat upon that house, it fell not, because it was founded upon a rock. On the other hand, those who heard His sayings and did them not, the Savior likened unto a foolish man, who built his house on the sand, and when the rains descended and the floods came and the winds blew and beat upon that house, it fell, and great was the fall thereof. There are many Latter-day Saints who are building their houses upon the sand. They are failing to do the sayings of our Savior. They are failing to carry out the commandments of our Heavenly Father that come to us from time to time through His inspired servants.

Now, if we have the Gospel (and we know we have), I say to each and every Latter-day Saint, who desires to grow and enlarge in the Gospel, he must keep the commandments of God. As we keep the commandments of God and live god-like lives, we become full of charity, long-suffering and love for our fellows, and we grow and increase in all those things that go to make us noble and god-like. We also gain the love and confidence of those by whom we are surrounded. It is by the performance of the plain, simple, everyday duties that devolve upon us that we will grow in the spirit of God. You find me a man that attends his quorum meetings, that performs his duties in the ward in which he lives, that honestly pays his tithing, and I will find you a man full of the spirit of God and growing and increasing in the testimony of the Gospel. On the other hand, you find me a man that has seen angels, that has had wonderful manifestations, that has seen devils cast out, that has gone to the ends of the earth and preached the Gospel, and yet who is

failing to keep the commandments of God, and I will find you a man that is criticising the Lord's anointed, and finding fault with what the President does, with where he goes, what he engages in and how he administers the affairs of the Church. There are many non-tithe-payers among the Latter-day Saints, and many of them say that the reason they don't pay tithing is because the tithing is not properly administered. Seeing, however, that they do not pay a dollar, it is none of their business how it is administered. But you will find that those who do not do their duty, are always complaining about somebody that does, and making excuses for themselves. I have never found a man who was keeping the commandments of God that had any criticism to offer concerning any administration of the affairs of the Church. Neglect of duty, failure to keep the commandments of God, darkens the mind of man and the Spirit of the Lord is withdrawn. We find it recorded in the Doctrine and Covenants "For although a man may have many revelations, and have power to do many mighty works, yet if he boasts in his own strength and sets at nought the counsels of God, and follows after the dictates of his own will and carnal desires, he must fall." As recorded in the first section of the Doctrine and Covenants, where men repent and turn from their misdeeds, the Lord will forgive them, but His Spirit will not always strive with them.

I have met many young men who have said to me, "I do not know that the Gospel is true. I believe it, but I do not know it." I have invariably replied to them that our Lord and Master has said that he who will do the will of the Father shall know of the doctrine, whether it be of God, or whether he spoke of himself, and if they would do the will of the Father, they should eventually have a knowledge of the Gospel. Some of them have said: "Oh, if I could only see an angel; if I could only hear speaking in tongues; if I could only see some great manifestation, then I would believe." I wish to say to all within the sound of my voice that the seeing of angels and great manifestations do not make great

men in the Church and kingdom of God. Think of the three witnesses to the Book of Mormon. What is their testimony? It is that an angel showed them the plates, and that they knew they had been translated by the gift and power of God. How did they claim to know this? Because "His voice hath declared it unto us." What else did they testify? "And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God, the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless the voice of the Lord commanded us that we should bear record of it; wherefore to be obedient unto the commandments of God, we bear testimony of these things." Yet these men fell by the wayside, though they remained true and steadfast to their testimony to the Book of Mormon.

What is the testimony of Sidney Rigdon in connection with the Prophet Joseph Smith, as recorded in the 76th section of the Doctrine and Covenants.

"And while we meditated upon these things the Lord touched the eyes of our understanding and they were opened, and the glory of the Lord shone round about;

"And we beheld the glory of the Son, on the right hand of the Father, and received of his fullness;

"And saw the holy angels, and they who are sanctified before His throne, worshiping God, and the Lamb, who worship Him for ever and ever.

"And now, after the many testimonies which have been given of Him, this is the testimony last of all, which we give of Him, that he lives;

"For we saw Him, even on the right hand of God, and we heard the voice bearing record that he is the only Begotten of the Father—

"That by Him and through Him, and of Him the worlds are and were created and the inhabitants thereof are begotten sons and daughters unto God."

Think of it, beholding the glory of the Son and receiving a fullness of that

glory, and hearing the voice declare that he is the only Begotten of the Father, and yet this man, Sidney Rigdon, proved a traitor to the Prophet and fell by the wayside!

There is no character of which we have any record in the Book of Mormon that I admire more than Nephi. The life of that man has been one of the guiding stars of my life. His faith, his determination, his spirit to do the will of God has inspired me with a desire to follow in his noble footsteps. We speak of seeing angels. What is the record of seeing angels? Those of us who are familiar with the Book of Mormon know that when God commanded Lehi to send to Jerusalem and get the plates from Laban, some of his sons complained, but when Nephi came from the mountain to his father's tent, he said that he would go, because he knew "that the Lord giveth no commandments unto the children of men, save He should prepare a way for them that they may accomplish the thing which he commandeth them." They went up; they failed, and the brothers wanted to go back to their father in the wilderness. But Nephi said "We will not go down unto our father in the wilderness until we have accomplished the thing which the Lord hath commanded us." They went up again and they gave their wealth to Laban, but they were driven back again. Then the older brethren smote Nephi and his brother Sam with a rod, and while they were doing this, an angel of the Lord stood before them and chided them. But no sooner had he departed, after having told them to go up again and God would deliver Laban into their hands, than they commenced once more to murmur. So it has been in all ages of the world, and so it will be with those who do not keep the commandments of God. Angels may visit them. they may see visions, they may have dreams, they may even see the Son of God, and yet the Spirit of God will not burn in their hearts. But those who do the will of God, and live God-like lives, they will grow and increase in the testimony of the Gospel and in power and ability to do God's will.

After the angel had gone, these men

said, "How is it possible that the Lord will deliver Laban into our hands? Behold, he is a mighty man, and he can command fifty, yea even he can slay fifty; then why not us?" What did Nephi, the younger brother say? He said "Let us go up again unto Jerusalem, and let us be faithful in keeping the commandments of the Lord; for behold he is mightier than all the earth, then why not mightier than Laban and his fifty, yea, or even than his tens of thousands?"

Here is the key-note, Latter-day Saints. Let us realize that God is mightier than all the earth. Let us realize that if we are faithful in keeping the commandments of God His promises will be fulfilled to the very letter. For He has said that not one jot or tittle shall fall to the ground unfulfilled. The trouble is, the adversary of men's souls blinds their minds. He throws dust, so to speak, in their eyes, and they are blinded with the things of this world. Men do not lay up treasures in heaven, where moth and rust corrupt not, where thieves do not break through and steal, but they set their hearts upon the things of this world, and the adversary obtains power over them.

I say to you, Latter-day Saints, that the pearl of great price is life eternal. God has told us that the greatest of all the gifts He can bestow upon man is life eternal. We are laboring for that great gift, and it will be ours if we keep the commandments of God. But it will not profit us to merely make professions and to proclaim to the ends of the earth that this is the Gospel, but it will profit us if we do the will of God. As the inspired servant of God said, speaking of faith without works:

"What doth it profit my brethren, though a man say he hath faith, and have not works? Can faith save him?"

"If a brother or sister be naked, and destitute of daily food,

"And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

I say, what doth it profit to go to the ends of the earth and proclaim the Gospel of Jesus Christ, and yet fail to do your duty here in laboring for the

advancement of God's kingdom? I say to the Latter-day Saints, be honest with God, pay your tithes and your offerings, support every institution of Zion, build up the Church of Christ, pray for the authorities of the Church, and then sustain them in every labor and in all that they undertake to do.

I see that my time has expired, but I want to just make one suggestion. I rejoice in the financial growth of the Church organ; I rejoice in the increase of seven thousand subscribers to our paper, which belongs to the Latter-day Saints. I say, continue the good work. Subscribe for the Deseret News. Have it in your homes. Read the sermons that are published there; read the teachings of our Heavenly Father that come to us through His servants, that are published in that paper. Do not allow your selfishness and your penuriousness to cause you, in order to save two dollars, to not have the inspiration of the Lord through His servants, as published in that paper. Sustain this paper. Why? Because it is yours. Because the Prophet of God desires its success; because it is fighting for Zion, and because it desires the triumph of Zion. Sustain every other good institution and God will bless you, which may He do, is my prayer, and I ask it in the name of Jesus Christ. Amen.

ELDER JOHN W. TAYLOR.

The gifts of God of great worth—Salvation comes through obedience—How a testimony of the truth can be obtained.

My brethren and sisters, I pray that the spirit of our Father who is in heaven may rest upon me while I address you this morning. I have listened with much interest to the remarks that have been made by the various speakers during this conference, and I feel that I can heartily bear testimony to all that has been said. No doubt the remarks of Elder Grant will be appreciated by the Latter-day Saints, and they have had the effect to draw my mind to another phase of the Church and Kingdom of God.

I observe among the Latter-day Saints a very great improvement during the last twelve months in the payment of their tithing, in their attendance at

meetings, and in the performance of other duties. I have been a little in the world, and I find a great many good people among them. I notice that people pay their donations according to the covenants that they have made in their denomination, and they build vast churches, costing millions of dollars. I find organizations and charitable institutions that support thousands of people, and I find communities where they pour out their wealth in millions for the benefit of unfortunate and suffering humanity. I find thousands and millions of people who are thoroughly devoted to the faith they have espoused. I speak of this in order that I may draw to the attention of the young and rising generation a feature connected with this work that is spiritual. I want the young and all who are before me to understand that the remarks of Elder Grant have not been intended to detract from the spiritual rights and privileges which the Latter-day Saints should enjoy. I am going to take the liberty to read to you a little from the holy Scriptures. I will read you the testimony of Moroni the Prophet. But before doing so, I want to tell you this: There is only one difference between the Latter-day Saints and the denominations of the world, as far as I have been able to observe, and that difference lies in the fact that this people believe in continual revelation from God the Eternal Father, in the gifts and blessings of the Holy Spirit, and in various other blessings which the Lord has promised to the faithful in this generation. And let me tell you, whenever the absence of these gifts and blessings and the administration of holy angels occurs among this people this is not the people of God. I speak this in order that the young may understand it. The children of men had not heard or seen God the Eternal Father or his Son Jesus Christ for eighteen hundred years, and this congregation before me today would never have come here had not God the Eternal Father and the holy angels visited the Prophet Joseph Smith. I want to bear testimony to one thing: Where one man who has had the privilege of the gift of the administration of angels,

where one man who has enjoyed the gift of prophecy, or the gift of healing, or the gift of miracles, or any of these divine gifts, which God promised the believer in the last days—where one such man has left this Church, there have been fifty leave it who have not had these gifts. That is my testimony unto you, my brethren and sisters. When one of the sons or daughters of God is born of the water and spirit, he or she is chosen of God the Eternal Father, and while Satan, as Elder Grant has said, will make a ten-fold exertion to overcome such, nevertheless God has given them a testimony and it is burning in their hearts; and you will find, if you reckon as between those who have received a gift of God and those who have not, that there will be fifty of the latter class to one of the former who will wander away from that straight and narrow path which Jesus Christ commanded the children of men to walk in. There are different phases to every question, and I feel strongly impressed to read the testimony of the Prophet Moroni:

“Behold I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam, even down until the time that ye shall receive these things, and ponder it in your hearts.

“And when ye shall receive these things, I would exhort you that you would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, He will manifest the truth of it unto you, by the power of the Holy Ghost;

“And by the power of the Holy Ghost ye may know the truth of all things.

“And whatsoever thing is good, is just and true, wherefore, nothing that is good denieth the Christ, but acknowledgeth that He is.

“And ye may know that He is, by the power of the Holy Ghost; wherefore I would exhort you, that ye deny not the power of God; for He worketh by power, according to the faith of the children of men, the same today and tomorrow, and forever.

“And again I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from

the same God. And there are different ways that these gifts are administered; but it is the same God that worketh all in all; and they are given by the manifestations of the Spirit of God unto men, to profit them.

"For behold, to one is given by the Spirit of God, that he may teach the word of wisdom."

What a great and glorious gift the gift of wisdom is. How nicely these subjects have been arranged, the Lord placing the gift of wisdom above all the other gifts.

"And to another, that he may teach the word of knowledge by the same spirit."

That knowledge which has been referred to by Elder Grant, that we may know that God lives, not by the testimony of men, but by the power of the Holy Ghost, revealed unto us from God the Eternal Father, as referred to also by President Snow yesterday.

"And to another, exceeding great faith; and to another, the gift of healing by the same Spirit.

"And again, to another, that he may work mighty miracles;

"And again, to another, that he may prophesy concerning all things;

"And again, to another, the beholding of angels and ministering spirits;

"And again, to another, all kinds of tongues;

"And again, to another, the interpretation of languages and of divers kinds of tongues.

"And all these gifts come by the Spirit of Christ; and they come unto every man severally, according as he will.

"And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ.

"And I would exhort you, my beloved brethren, that ye remember that He is the same yesterday, today and forever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men.

"Wherefore, there must be faith; and if there must be faith, there must also be hope; and if there must be hope, there must also be charity;

"And except ye have charity, ye can in no wise be saved in the kingdom of God; neither can ye be saved in the kingdom of God, if ye have not faith; neither can ye if ye have no hope;

"And if ye have no hope, ye must needs be in despair; and despair cometh because of iniquity.

"And Christ truly said upon our fathers, if ye have faith, ye can do all things which is expedient unto me.

"And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief.

"And wo be unto the children of men, if this be the case; for there shall be none that doeth good among you, no not one. For if there be one among you that doeth good, he shall work by the power and gifts of God.

"And wo unto them who shall do these things away and die, for they die in their sins, and they cannot be saved in the Kingdom of God; and I speak it according to the words of Christ, and I lie not.

"And I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God, and the Lord God will say unto you, Did I not declare my words unto you, which were written by this man, like as one crying from the dead? yea, even as one speaking out of the dust?"

I have taken the liberty of reading this testimony of Moroni the Prophet. Joseph Smith the Prophet bore the same testimony, as recorded in the book of Doctrine and Covenants. Paul the Apostle bore the same testimony to the Corinthians and Ephesians in his day. I want to say, however, that while these gifts and blessings are the right and privilege of the Latter-day Saints, we should not depend upon them for our salvation in the kingdom of God. The gift of prophecy will not save any man. It is not a saving principle; it is a gift. It is to comfort our hearts. It is to give us the testimony of the mind and will of God concerning things which are to come. As Elder Grant has said, I may prophesy from now till the coming of the Son of Man, and if I fail to keep the commandments, I will not be saved in the kingdom of God. Neither do I believe that it is possible for a man to be saved in the kingdom of God without being born of the water and of the spirit. But this people can no more live spiritually without these gifts and blessings and inspirations from our Father than you can live a month without eating. You will die a spiritual death, and there will be nothing left of you in the kingdom of God but a dead form. As the Prophet

has said, the letter killeth, but the spirit giveth light.

Now the time will come when we will not need any of these gifts, but we do need them today very badly. I tell you that among the Latter-day Saints there is a famine for the spiritual gifts of God. That is my testimony unto you. These gifts and blessings are enjoyed among this people, but we do not enjoy them to that fullness that we will when we come up to the standard of keeping the commandments that Elder Grant has referred to. We will have to do these things little by little. We will receive line upon line, precept upon precept, here a little and there a little, until we can enjoy the fullness of the measure of the stature of Christ. I testify to you, in corroboration of what Elder Grant has said, that just in proportion to the performance of your duties in the Church and Kingdom of God, you will enjoy the gifts and blessings of the Holy Spirit, if you desire them. These gifts and blessings will not come unto the children of men as an ordinary every-day affair. Any man that receives a gift from God will have to get it by earnestly seeking after the Father. As Paul the Apostle says, "He that cometh to God must believe that He is and that He is a rewarder of them that diligently seek him." Paul also, in speaking of these gifts, says that "when that which is perfect is come, that which is in part shall be done away." Bless your soul, when Jesus Christ comes to reign in righteousness on the earth, we will not have to speak in other languages. Why? Because the original language will be given unto this people, and we will all speak in one tongue. We will not have to say to others, "Know ye the Lord; for all will know Him from the least unto the greatest." The gifts of God and the knowledge of Jesus Christ will be upon every man, woman and child. We will not need this gift of knowledge, so that we can testify that Jesus is the Christ, for He will be with us. The brightness and joy of His presence will be in our midst. We will not need the gift of the administration of angels, because the holy angels will be in our presence, and will be ministering servants unto the righteous that live either on this or some other world,

as today they visit this earth from the throne of God the Eternal Father. You will not, my brethren and sisters, in that day, need the gift of the interpretation of tongues, because everybody will understand the same language. It will not be necessary to have the gift of healing, because we will not need to be healed, for we will be sound and perfect. Thus I might go on and enumerate each of the gifts. They will all be done away with when that which is perfect is come. For these blessings are only in part. They are given to us now,—what for? Jesus said to His disciples that when He was gone He would send them the Comforter, which is the Holy Ghost, to comfort their hearts. Brethren and sisters, in our weak and feeble condition, with the vicissitudes of life upon us, when we come together in our fast meetings, does it not comfort our hearts to see a man or a woman enjoying a gift of God and getting up and exercising it? It fills our souls with joy, it renews our spirits, and we go forth with greater courage, power and determination to carry out all these commandments that Brother Grant has referred to.

Now, my brethren and sisters, speaking about the various gifts of God, Joseph Smith the Prophet said that the greatest gift of God is the gift of salvation. Yes, and the way to be saved is to keep the commandments of God. I exhort you, my brethren and sisters, to seek for the best gifts, but not to put your dependence upon them. You may raise a man from the dead by the power of God, and that will not save the man you raise up and it will not save you. You may prophesy concerning all things till the winding up scene, and if you do not keep the commandments of God the words of Jesus will be reiterated unto you "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." For the Savior declared:

"Many will say to me in that day, Lord Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?"

"And then will I confess unto them, I never knew you: Depart from me, ye that work iniquity."

I make this quotation in order that

you may see the force and application of Elder Grant's remarks, for I desire to bear testimony to them. At the same time, my brethren and sisters, I desire that every son and daughter of God who is under the sound of my voice, should understand that the difference between the Latter-day Saints and the rest of the children of men is that God the Eternal Father does not bestow upon them the power of His Holy Spirit and a knowledge of Jesus Christ as He has upon this people. We are the only people living on the face of this earth, out of fourteen hundred millions of people, upon whom the gift of knowledge has been poured out, to know that God lives, that Jesus Christ is His Son, and that we have inspired men in our midst.

In the conclusion of my remarks, I desire to say unto the young men and young women, and to the strangers that may be in our midst, that all men, as Brother Grant has said, may know that God lives, if they will keep His commandments. This is a great and glorious privilege. Peter the Apostle says:

"Add to your faith virtue; and to virtue knowledge;

"And to knowledge temperance; and to temperance patience; and to patience godliness;

"And to godliness brotherly kindness; and to brotherly kindness charity;

"For if those things be in you, and abound, they make you that ye be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."

I promise you that if you will keep the commandments of God, repent of your sins, go into the waters of baptism and make covenant with the Father that you will obey him, you shall be born of water and of the spirit, and that spirit of revelation, so beautifully referred to here by our Prophet, Seer and Revelator yesterday, will come upon you, and you will know that God lives, that you are the creation of his hands, and that you shall have eternal life, if you will continue to keep his commandments.

I feel to bless you all in the name of Jesus Christ, with every blessing that is for your good, and I pray that our hearts may be inclined to keep his commandments, that we may be saved and exalted in his kingdom. My brethren and sisters, there is nothing that is

temporal in the sight of God. It is all spiritual in his sight. May God bless you, may we acknowledge his hand in all things, that we may be crowned heirs of glory, immortality and eternal life. My testimony unto you is that Joseph Smith was an inspired Prophet of the living God. I testify unto you that we have a prophet in our midst today, who receives the revelations of Jesus Christ for this people. I testify unto you that God the Eternal Father never will have a people upon the earth, excepting he has a Prophet, Seer and Revelator to reveal his mind and will unto them. For the Savior has said, "Thou shalt not live by bread alone, but by every word that proceedeth from the mouth of God." My testimony is that God lives, that he has prophets here upon the earth, that he has bestowed the gifts and blessings upon this people, and all men are called upon to keep His commandments, or they cannot be saved and exalted in His kingdom. I rejoice to be in your presence. I rejoice in every blessing that I enjoy. I feel to acknowledge the hand of the Lord in the prosperity of this people. He has turned aside the shafts of the enemy, and every weapon that is formed against Zion does not prosper. Zion is going to rise and shine, and it will become the glory of the whole earth. The Gentiles will come from the ends of the earth, and kings to the brightness of her rising, and they will say, as the Prophet Jeremiah declared: "Surely our fathers have inherited lies, vanity, and things wherein there is no profit." May we live to be faithful and be in readiness for the coming of Jesus Christ, which is near our doors. For behold, he will come in the clouds of heaven, with ten thousand of His Saints, and to those who are righteous will he arise as with healing in His wings; but "all the proud, yea, and all that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." My testimony is that when you take all the proud and all they that do wickedly from among the children of men, there will not be many left. God bless you. Amen.

ELDER M. W. MERRILL.

The preservation of families in the faith—The Councils of the Priesthood should be regarded—Secret Societies should be avoided—Unprofitable amusements should not be indulged in—Further improvement in Tithe-paying needed.

I think, my brethren and sisters, that I realize in part the responsibility of standing before you to say a few words. I have nothing particularly on my mind at this time, but depend for what I may say upon the Lord and your faith and attention.

I can testify that this work is true. I know it is from the Lord. I can testify that the hand of the Lord has been over His people from the organization of the Church, seventy years ago, and when I reflect upon my own condition, I feel very grateful in my heart that I have been made to see the truth of this work and I have been able thus far to retain a membership in the Church and fellowship with my brethren and sisters. I feel that this is a great blessing. Where people can retain their fellowship in the Church and not be cut off it certainly is a great blessing.

I appreciate the opportunity of meeting with you and testifying that this is the work of the Lord; and thousands of you people know it just as well as I do. But this knowledge of the truth will not save us, unless we abide in it. If we let the cares of the world envelop our minds to such an extent that we lose interest in the work of the Lord, we are in a pitiful condition. But if we place first and foremost our obligations to the Church then we have a good chance to remain in the Church and to retain our fellowship with each other. And when we have fellowship with each other, we have fellowship with the Spirit of the Lord, which will direct us in all our ways, and we will be preserved in the truth with our families. Some of our families perhaps are wayward. They do not do as we would like them to do. Is not this the case in many families? There are sons and daughters whose course does not give satisfaction to their fathers and mothers. What shall we do about it? Do the very best we can, but see to it that we have not been the cause of their lack of integrity

in the work of the Lord. I believe through our faithfulness and our entreaties with the Lord we may be the means not only of saving ourselves, but those the Lord has entrusted to us as sons and daughters. The Lord is merciful and He will hear our prayers and grant our desires through our integrity for him and his work. And peradventure, through our faithfulness, our children who are wayward and who perhaps have strayed away, will come back to the fold bye and bye, because the Lord will hear us in their behalf.

Perhaps there are many things among the Latter-day Saints that ought not to exist. The indifference to the counsels of God that was treated upon yesterday by President Cannon is a matter that is known to the whole people. We know that such conditions should not exist among the Latter-day Saints. There should be no necessity whatever for these things to be referred to by any Elders of the Church, because as Latter-day Saints we should live far above them. We should honor the Lord and His Priesthood and His work. We should set this example to our families, to our neighbors and to all with whom we associate. The lack of reverence to the Priesthood we may look upon as a trifling matter, but it is not. It is not the man particularly, it is the authority that God has bestowed upon the man. I am safe in saying, I believe, that there is no man who holds the authority of the Priesthood who has sought this position himself. He has not canvassed for the support of the people, but he has been placed in his position because the Lord wanted him there. Therefore men and women who trifle with these things and ignore the counsel of God, are treading upon dangerous ground and they will be brought into shame and disgrace before the people in the due time of the Lord, unless they repent. We cannot afford to do these things. Our duty is to sustain each other, sustain this work, to be in harmony with it, in all of its details, and to be in harmony with God's chosen servants in all the affairs of life. God will be with the men and women who will pursue this course, His Spirit and power will be with them, to sustain them through trying times.

I know as well as I see you that Satan is abroad and his ministers are in the land by the thousands. They are perhaps in this tabernacle. At any rate, they are in our midst, and they are prompting individuals unknown to them, in the morning, at mid-day and in the evening, and trying to divert their minds from the truth and from the work of the Lord. They are trying to stir up division and discord among the Saints, and they succeed in a measure. We feel sometimes that it is doing no particular wrong if we associate ourselves with secret societies. But it is drawing us away from the work of the Lord and from the Priesthood. People who join these organizations will argue that it is important for them; it is a sort of insurance for their families; and they are not bad things because there is nothing bad done there. Of course I do not know anything about that personally. I speak simply upon principle, and from that standpoint I know they are not productive of good to any Latter-day Saint. These secret organizations are what broke up the Nephite nation, and there is one society after another being organized in the midst of the Latter-day Saints. And whose work is it? Do the leaders of the Church advise it? Do they countenance it? I do not know that they do. I know that I do not personally endorse any of these things, because I do not think they are productive of good. On the contrary, they will result in those who hold the Priesthood losing the spirit of that Priesthood and going into darkness. The Lord has given us the most complete organization there is in the world. You cannot find anything like it anywhere. It is a safe-guard and an insurance to the people. Who among all the Latter-day Saints is allowed to suffer. If the husband should be taken away, if any of the family should be taken away, are those remaining not provided for? Why, tens of thousands of dollars of your tithes and offerings go to provide for the needy. Hence in the Church of God there is no necessity for any of its members being associated with secret societies. There are people, of course, who do not belong to the Church living in our midst; they may

associate with any society they please. But for Elders of Israel, some of whom have traversed the earth in preaching the Gospel, to lay down their Priesthood and join secret societies, it is different. Are there any cases of this kind in the midst of the people? I hope not, but I fear that there are such cases. Hence I warn my brethren and sisters, especially the young, that these organizations are not for the Latter-day Saints. They belong to the world and I warn you against them. I would warn you mothers to teach your sons to live the Gospel and its principles and to identify themselves with the organizations of the Church. We have organizations that take in all the people, from the child to those who are a hundred years old, and in them we have all that we can possibly attend to. Some of the brethren spoke yesterday about people being away so much from their families. Well, I do not know, but if all our organizations were attended to properly, it would take the fathers away a great deal. However, as Solomon said, there is a time for all things. There is time to instruct our children and to associate with our families, if we would divide our labors properly, and not waste any of our time in associating ourselves with organizations wherein there is no profit.

There are a great many amusements introduced among the Latter-day Saints wherein there is no profit. People get together and indulge in card playing. I do not know personally that there is any particular wrong in playing cards, but it is the example and the fascination about it which leads to gambling, and this has ruined many men and families. It leads to drink and to many other evils. Hence, when I see published in the paper what a nice time so-and-so had at high five, or some other game, I wonder if there was any profit in the game to those people who assembled. I believe in social gatherings, such as family gatherings, and gatherings of the Saints, where they meet together and talk good things and rejoice together in the truth. I believe such gatherings are profitable; but when the table is set with intoxicants, I do not think they result in good. We should not encourage our

families to engage in these things, because they lead to evil and away from the Lord and the influence of His Spirit. There are plenty of good and profitable things to engage in; and these things that are not profitable, let us not participate in them. When we are invited here and there to sociables and gatherings, we ought to consider, is there going to be any profit in this for me. Oh, yes; it's going to be a grand thing; we are going to have a nice program. Well, I have thought sometimes that we are getting so much program that everything will be run by program by and by, if the Presidency of the Church will only sanction it. I heard not long ago of Relief Society meetings having programs. I asked them what they had a program for. "Oh, we have a program so as to make it interesting." "You leave the Lord out, then; you have everything cut and dried, learned by heart, and you do not depend upon the Spirit of the Lord." I do not believe in too many programs. In some cases we might have programs, which would be very nice and profitable. But to carry this to the extreme, like we have our politics, I think will work an injury. I heard of a ward once where they were going to introduce programs into their ward meetings. I do not believe in that. I think we can have a ward meeting without a program, and we will depend upon the Spirit of the Lord to direct what shall be said and done.

My brethren and sisters, there are many things that we can improve in. We can improve in our tithes and our offerings. Who is there in all Israel that cannot improve a little in this direction? Peradventure there may be a few that observe the law of the Lord strictly; but I tell you the large majority of the Latter-day Saints do not, although there has been great improvement made among the people. Further improvement is in order, and it will be well for us to do a little better this year than we did last year. If we cannot do any more ourselves, we might convert others to pay their tithing, if we will take pains to reason with them, that they might not be burned in the day of the Lord Almighty. It is said that they that are tithed shall not be burned, inferring that they that are not tithed may be burned. This is

a law of the Lord. It was not instituted by man. President Snow did not inaugurate this principle. The Lord revealed it to the Prophet Joseph and it is expected that all Latter-day Saints will observe this law of the Lord. I want to bear testimony that you who observe this law strictly will be blessed of the Lord. He will multiply you and your means shall be increased unto you, because you have obeyed the law of the Lord and you are entitled to have the windows of heaven opened unto you and blessings poured out upon you. But do not become faint-hearted or discouraged because you do not receive everything today that you expect; but trust in the Lord, and so sure as you continue to trust in the Lord the way will be opened up from time to time and means will be multiplied upon you. Above all things, my brethren and sisters, let us resolve in our hearts that from this time forward we will observe the law of the Lord, we will be consistent in our lives as Latter-day Saints, and we will try to educate ourselves to love one another, to love the work of God, to love His Priesthood, to reverence and obey them, and to walk in the light that God may sustain us and give us the victory, which He will do, if we will only do these things.

How many of you Latter-day Saints neglect your prayers? How many fail to call your families together in the morning and in the evening, or have you so much to do that you cannot attend to it? Do you have to go to some secret organization, and you have not time for family prayers? I want to advise you personally to drop all these organizations wherein there is no profit; associate yourselves with things wherein there is profit, wherein you may have more influence with your households, in persuading them to obey the laws of the Lord. There are a great many things for Latter-day Saints to do; and we know what is best to be done if we will only sit down and think about it. Let us consider our condition before the Lord and place ourselves in the position of the Prophet who said, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Why cannot we adopt

that sentiment? If we will do so, and observe these things, we will be glad of it by and by. When we get through with this short career of ours, and we look back upon our lives, if we have kept the commandments of God, what joy and satisfaction it will be to us. We shall go in peace and associate with the just behind the veil.

Brethren and sisters, attend to the duties that pertain to your calling in the ministry, and let everything else take care of itself. God bless you, and lead us all in the paths of life, is my prayer, in the name of Jesus. Amen.

The choir sang:

Let the mountains shout for joy,
and the congregation joined in singing the Doxology.

Benediction by Patriarch John Smith.

AFTERNOON SESSION.

The choir and congregation sang the hymn: Praise to the man who communed with Jehovah!

Prayer by Elder B. H. Roberts.

The choir sang the hymn: Great God attend while Zion sings.

ELDER ANTHON H. LUND.

Spiritual gifts must exist in the Church of Christ—
Their absence an indication of unbelief.

I hope, while I shall address you, that the same good spirit may guide me as has assisted my brethren who have already spoken in the different meetings of this conference. I have enjoyed their remarks very much, and I believe all who have been present have felt to rejoice in the good teachings that have been given us.

This morning, when Brother John W. Taylor read the testimony of the Prophet Moroni to us, I was much struck with some of the words he read. We were told there that the spiritual gifts should always be found in the Church, and that if there ever came a time when these gifts were not in the Church it would be on account of unbelief; and a woe was pronounced upon the inhabitants of the earth if such should be the case. I thought how clear the Prophet Moroni made this; that the Church whenever it is upon the earth

must have the Holy Spirit within it; the members of the Church must have this Spirit, and the spiritual gifts must be manifested; otherwise it would be a dead church. These words are recorded in the Book of Mormon—this wonderful book that has been brought forth by the power of God in our age. This book was printed before there was a church organized, and yet we find these remarkable words in it, which at once furnish the world with a test whereby they can judge if this is the Church of Christ or not. It says that in the Church there must be found these gifts. Now, if Joseph Smith had not been an inspired man; if the Book of Mormon was not the word of God, but written by man, how careful such a man would have been not to furnish the world with a test like this whereby they could at once detect whether it was the Church of Christ or not. A man who should fraudulently give himself out to be an inspired man, would be careful that such words should not be given to the world. But these were not the words of Joseph; they were the words of a prophet that lived some fourteen hundred years before, and one who understood the Church of Christ.

When we look back upon the history of the Church we find that the spiritual gifts were very abundant in the original Church, and that whenever the Saints met they were much blessed with the power of the spirit. They were so eager to attend their meetings and to speak, prophesy, and talk in tongues, that the Apostle Paul had to regulate their meetings and give them counsel in regard to the manner of conducting them, that order might prevail. The Saints were abundantly blessed with these manifestations of the spirit. But when the apostasy took place, the spirit of the Lord departed, its manifestations were fewer, and at last they were not known in the Church. Then it was very convenient to teach the people that revelations were no longer needed, that prophets were not needed; that these spiritual gifts were given only in the beginning of the Church, to convert men; but that they were not to continue with the members of the Church, and therefore they were done

away. When Jesus appeared to the Nephites, upon this continent, He taught them the pure Gospel and organized His church. He left this power of the Priesthood with His servants here, the same as He had with His servants upon the Eastern continent, and the spiritual blessings were enjoyed as long as the Church was in existence upon this continent. Moroni understood this so well that he said these gifts must always be found in the Church, and if not it would be a sign of unbelief.

After the Book of Mormon was published, the Church was organized, and then men could read the book and test the words, and judge whether or not the Church that was afterwards organized corresponded with what the Prophet had said the Church should be.

It was but a few days after the Church was organized before the spirit uttered itself in power, and spiritual manifestations were given and miracles performed, showing that the Church which had been recently organized was not an imitation, but that it was the Church itself, containing the same power and spiritual blessings. In fact, this wonderful book itself was translated by the power of God. Joseph Smith was an unlearned man; he had not studied at colleges; he was not much of a writer at that time, but had to employ others to write for him, and those who wrote for him wrote as he dictated. Now, you who have tried to dictate to a person know how hard it is to dictate, and to continue to do this, without altering or without having the last sentence repeated; but Joseph dictated to these men, and was not under the necessity of asking them where they had left off, because he translated by the power of God. The Urim and Thummim was in his possession, and with this instrument he was able to translate the characters that were engraved upon the plates. This was a miracle in itself, and these men who wrote for him would soon have been able to detect whether he was inspired in the translation, or whether it was his own brain that furnished them the material to write. And let me say that no man could write such a work, if he were

ever so gifted. He would be detected in some fault or other.

The book has been given unto us by the Lord, and we find in it prophecies concerning our time and prophecies concerning the time that is already past, which have been fulfilled, proving the book to be an inspired one. These gifts which the book mentions should be found in the Church; my testimony to you is that they are found in the Church. Talking in tongues has been very common in the Church. Nearly all the members have at some time or another heard this gift, as well as the interpretation of tongues. Some may say, But how can we judge whether this is a true tongue or not? You can judge by the Holy Spirit whether it is prompted by that Spirit or not. There have been times when the proof of the tongue spoken has been overwhelming. When President Peterson of the Sanpete Stake was a young man he attended a meeting in Illinois. There were many present, and the spirit of the Lord was poured out upon the Saints in a great measure. He felt urged by the spirit to talk in tongues, and when he sat down a young girl arose and interpreted it. She was but seventeen years of age, perhaps younger, and she interpreted what Brother Peterson had spoken. Some of the brethren there, then in good standing but who afterwards left the Church, were told that if they did not take heed they would apostatize, and that the balance of the branch should emigrate to the West and travel in wagons like houses, across large plains. This was the interpretation of the tongue. They did not then know that there would come a time when they should travel in covered wagons and go to the west. But a remarkable thing happened at that meeting. Two young girls that had been stolen while children, by the Indians, and been brought back by the government, were present. They heard Brother Peterson speak in tongues, and they declared that he spoke in an Indian tongue, which they had heard before, and they understood most of it, though they said he spoke it better than they ever heard the chiefs speak it, and the young girl, they said, had translated what they understood correctly. This is a great tes-

timony of the truth of that gift, and many other instances could be mentioned, showing that this gift is in the Church. The gift of prophecy we know is in the Church. How many of the prophecies of our beloved Prophet Joseph Smith have not been fulfilled to the very letter? You take the book of Doctrine and Covenants, and you will find there many prophecies that have been fulfilled already, and many relating to time yet to come, which we believe will be fulfilled just as literally as have those that have already been fulfilled. Let me read a few words of a revelation given March, 1831, some eleven months after the Church was organized. In talking about what should come to pass, the Lord revealed to Joseph:

"But before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose.

"Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed."

This was many years before the Latter-day Saints were driven from the States, and it talks in such plain terms concerning the gathering. The gathering is a unique principle in this Church, one that is not found in other churches. It is referred to in the Book of Mormon, and in the early revelations to the Church it is given to the people in great plainness. We are told in some of the revelations that the people should be gathered from all nations unto this land, which should be the land of Zion. When we now read about this, it may not seem so remarkable. But let us put ourselves back to the time when the Church numbered but a few members and was hardly known outside of a few counties, and remember that then the Lord told the Prophet that the work should be known in other lands and that the people should be gathered from all nations, and it becomes, indeed, marvelous unto us. Gradually our missionaries are reaching the different nations of the earth, and we have people here from every part of the earth, if not yet from every nation. Our missionaries are going in faith, proclaiming the truth. They are reaching one people after another.

Nearly every nation in Europe has had the Gospel offered to them. I was reading a letter last night which Brother Hintze had received from Athens, Greece, a country where we have not yet done much missionary labor. Brother Hintze went there and preached the Gospel and the seed sown is germinating, and they want to be informed concerning the truth. Certain principles have struck them as true; others they do not understand yet. In the Donaw principalities we have a man laboring, who has already baptized several persons, and it will not be long before it can be said that all nations in Europe have been informed concerning the Gospel. And the myriads in Asia and Africa will yet have to hear the Gospel. The Lord is in His marvelous way preparing the way for the Gospel to be taught to men. I rejoice in contemplating the dealings of the Lord with this work of His, and my testimony to you is that God has established this work, and that He will see that it shall triumph in the earth. God bless you all, amen.

ELDER M. F. COWLEY.

The Church built on the foundation of Continuous Revelation—Each member entitled to an individual testimony of the truth.

My brethren and sisters, I am pleased to have the privilege of meeting with you at this Conference. I desire in the performance of my duty the kind assistance of your prayers of faith. I have been edified through the instructions of my brethren. They have encouraged me and also corrected me, for I find in them instructions which will enable me to improve wherein I lack, and encourage me in the enjoyment of the blessings resulting from the duties which perhaps I have performed more faithfully than others. In contemplating the character of these instructions, it is a solemn testimony to me of the truth of which my brethren have spoken, that the Church is guided by the spirit of revelation. But we are not guided by the spirit of revelation as much as we ought to be. I think sometimes that we have not fully divested ourselves of the elements of sectarianism which some of us may have brought from the world and which others have imbibed because of their

weaknesses. Our Elders, in preaching the Gospel in the various nations of the earth, call attention to the fact that it has always been a characteristic of humanity to profess a belief in the revelations and the remarkable manifestations of the power of God which have been exhibited before their day. But when confronted with the opportunity or necessity of exercising the same faith, and enjoying immediate revelation, they have been weighed in the balance and found wanting. The Church of Christ never did exist on the earth, only as it existed by the spirit of revelation from God. The Jews, when the Gospel was presented to them by John the Baptist and also by the Savior, had just the same opportunities that the Christian world of today have, that is, of reading from the Scripture, which had been made by the Prophets preceding them, and receiving instructions from the doctors of the law and those whose pretended business it was to expound the Scriptures. But when one came to them and said that the kingdom of God was nigh at hand, they were not prepared to receive it. The Gospel then as now was a test to all institutions. John the Baptist said "The ax is laid unto the root of the tree, therefore every tree bringeth not forth good fruit, is hewn down and cast into the fire." Jesus was desiring to bring to the attention of His disciples the necessity of being built upon a solid foundation, and propounded a question unto them as recorded in Matthew, 16th chapter. He said: "Whom do men say that I, the Son of Man, am?" And His disciples said, "Some say that thou art John the Baptist; some, Elias; and others, Jeremiah or one of the Prophets." Thus we see that it was all guess work with them, so far as the general public were concerned. He turned to the Apostles and said: "But whom say ye that I am?" In response there came an emphatic testimony, not from a doctor of the law, not from an educated man, who had built his faith upon a mere reading of the ancient scripture, but from a poor, unlettered man, who had been called by the voice of the Son of God from the fisherman's net, when

the Messiah had said to him and his brother Andrew "Come and follow me and I will make you fishers of men." From Peter the testimony came in no uncertain tones, saying, "Thou art the Christ, the Son of the living God." And Jesus said to Peter: "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven."

I wish to bear my testimony that flesh and blood never did, because it never could, reveal unto man the identity of the Son of God, or make plain to the understanding of the children of men the things of God in any respect; and if it required a revelation for the Apostle Peter to bear witness that Jesus was the Christ, it will require revelation for every man and woman in every dispensation of the Gospel, to bear the same testimony. Indeed, the Son of God enunciated this fact as an eternal doctrine, when he sent the Seventies out to declare the Gospel. He had commanded them to go without purse or scrip, just as the servants of God have been commanded in this dispensation, that the world may be tested and that the disciples of the Son of God may act upon the principle of faith and trust in God to provide for them the necessities and comforts of life. When the Seventy returned to the Savior with the report of their mission, they said that they lacked nothing:

"In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight.

"All things are delivered to me of my Father; and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal Him."

This is a plain and simple doctrine, and whatever may be the attainments of mankind, based upon the opportunities of the age in which we live, augmented by the experience and the learning of the preceding generations, they cannot understand the things of God, without the spirit of revelation.

I wish to bear my testimony that the Church of Jesus Christ of Latter-day Saints was founded upon the principle

of revelation, and that it has been guided and controlled by the spirit of revelation from its inception to the present time. God designed to guide this Church by the voice of revelation. When I see any lack of confidence on the part of our people in the wisdom of the Prophet of God and his associates, I am impressed with the fact that we are lacking in that faith which belongs to the work of God. When the Prophet Joseph Smith was instrumental in establishing this work, he made certain promises, such as have been alluded to by my brethren today. These promises have been fulfilled to the very letter. They not only extended to the remarkable manifestation of the gifts and powers of the Holy Ghost, but they extended to a promise that every man and every woman in the Church should have a substantial testimony concerning the propriety of every movement made by the Prophet of God, in advancing the interests of the work of God upon the earth. And it can be pointed out on the pages of history that neither the Prophet Joseph Smith nor any of his successors ever gave counsel unto the Saints of God that was not attended with blessings and prosperity to those who heeded and acted upon it. Moreover, it cannot be found upon the pages of history where any man has risen up in opposition to that counsel and has stretched forth his hand to steady the ark of God, but what that man has come to disappointment and his folly has been made manifest in the midst of the people of God. I can bear my testimony that these evidences, which have been recorded as a result of the experience of this Church, will continue down to the latest period of time. God has established this work; He has maintained it; He has prospered it in the earth, and He will continue to do so from this time henceforth and forever. God bless you, in the name of Jesus. Amen.

ELDER A. O. WOODRUFF.

Room for improvement among the Priesthood—The great distinction between the true Church and other religious bodies—A difference in spirit—Every part of the body necessary to its healthful existence—Warning against a hideous evil.

My brothers and sisters, I trust that I may have your support and the bless-

ings of God to guide me in my utterances here this afternoon. I have no other desire in standing before you than to give you that which the Lord may reveal unto me, and I desire to so live that whenever I am called upon to occupy a position of this kind, the Lord may be pleased to favor me with His Holy Spirit, that I may not be left to depend upon the wisdom of man.

I have a desire this afternoon to say some words that may be stimulating and encouraging to those who hold the Priesthood, especially to those who are acting in the Lesser Priesthood. President Snow has gone among the people and discharged the duties which our Heavenly Father has given him to perform, and after doing so, he unloads a great degree of this responsibility upon the shoulders of the Priesthood in all its organizations. I know there is not that activity among many quorums of the Priesthood that there ought to be; and while it is true the Latter-day Saints during the past year have done exceedingly well in the payment of their tithes, they have not done as well as they would have done had the Teachers, and Priests and the Elders in Israel performed their duties as faithfully as President Snow has discharge his. True, most men who hold these positions are younger men than President Snow, but I regret to have to acknowledge that they have not been as diligent throughout the different Stakes and wards of Zion in regard to this message, which the Prophet of the Lord has given to the people, as they should have been. While visiting a Stake a short time ago, I learned by questioning the High Council, that some of them had not been visited by their Teachers for years; and while that Stake had increased about fifty per cent in the payment of their tithes during the past year, I thought to myself, what a showing they might have made, if the Priesthood in all its departments had been active and faithful.

In order that I might bring before you what I desire, I will read a portion of the 12th chapter of First Corinthians.

"For by one spirit we are all baptized

unto one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one spirit;

"For the body is not one member but many.

"If the foot shall say, because I am not the hand, I am not of the body; is it therefore not of the body

"And if the ear shall say, because I am not the eye I am not of the body; is it therefore not of the body?

"If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

"But now hath the Lord set three members every one of them in the body, as it has pleased Him.

"And if they were all one member, where were the body?

"And now are they many members, yet but one body,

"And the eye cannot say unto the hand, I have no need of thee; nor again, the head to the feet, I have no need of you.

"Nay, much more, those members of the body, which seem to be more feeble, are necessary;

"And those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness.

"For our comely parts have no need; but God hath tempered the body together, having given more abundant honor to that part which lacked.

"That there should be no schism in the body; but that the members should have the same care one for another.

"And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.

"Now we are the body of Christ, and members in particular.

"And God hath set some in the Church; first, Apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healing, helps, governments, diversities of tongues.

"Are all Apostles? are all prophets? are all teachers? are all workers of miracles?

"Have all the gifts of healing? do all speak with tongues? do all interpret?

"But covet earnestly the best gifts; and yet shew I unto you a more excellent way."

The Church of Christ was referred to here yesterday and compared to a man seventy years of age. The Apostle Paul also in his beautiful figure compared the Church of Christ to the body of a man. I wish to say a few words regarding this figure which has been used. I have asked myself, what is the greatest cause for the difference between the Church of Christ and the churches that have been es-

tablished by man, for there are many forms of religion, some patterning closely after the one founded by our Lord and Master Jesus Christ. And I have thought, is it not because these different bodies have not the Spirit? I compared this spirit to the Priesthood of the Son of God, and concluded in my own mind that this was the greatest cause of the difference which exists between the Church which Christ has established and the churches which have been established by man. When the Prophet Joseph inquired of the Lord regarding the divinity of the different denominations that then existed upon the earth, and many of which exist today, he was told that they had a form of godliness, but denied the power thereof; that they drew near unto the Lord with their lips, but their hearts were far from Him. I thought to myself what a comparison there was between the true Church of God, with the Priesthood and Spirit to enliven it, and the dead forms of religion, as they have been instituted by men. We might carry this comparison a little farther, and take the skeleton of this body, the organization of the Church of Christ, animated by the Spirit and Priesthood of God, and in connection with this skeleton we have the sinews, the helps in government, the muscles, the nerve system and the circulation of the blood from the heart into all parts of the body. And just as it is impossible for a human body to exist without the spirit, so is it impossible for the Church of Christ to exist without the Priesthood of the Son of God. Just as it is impossible for a body to be complete without the brain, the heart and the other organs of the system, so would it be impossible for the Church of Christ to exist in perfection without the Presidency, the Apostles, the Seventies, the High Priests, the Elders, the Priests, Teachers and Deacons. All of them have their special work to perform, just as the organs of the human system have their particular part to do. I compared the circulation of the blood in the body to the active Priesthood, which goes about the whole body of the Church, imparting life and vigor and setting in order all of the parts that may be out of place. Whenever

a member becomes injured, the blood assists in building it up. So with the workings of the Priesthood of the Son of God, in the great body which Christ has established.

I believe that every organization of the Priesthood is just as important and vital to the Church of Christ as every organ is to the human system; and in Stakes or wards where the Deacons, the Teachers, the Priests and the Elders have nothing to do, there will be a stagnation of blood. Our people have suffered the malady in neglecting to pay their tithes, but now this Priesthood is getting to work, this blood is circulating more freely, and directing its attention especially in the direction of curing the body of this particular malady. The Priesthood has labored energetically, but not as much so as we should have done. There are many Teachers and Priests that have not labored as faithfully as they should have done. Think of what a beautiful body this would be if every quorum was active; if the blood circulated through every part of the system and if every part was renovated and cleansed, so that it might be in a perfect state of health. God help us that we may be able to get this body, the Church of Christ, into this desirable condition; that the list containing thousands of names of persons who ought to be tithe-payers and are not, may be wiped out. I believe that one of the most practical ways of bringing about this condition is for the Presidents of Stakes, Bishops of wards and the Presidents of quorums to see to it that they discharge their part of this responsibility. It is not expected that President Snow will be able to reach all parts of the body and be able personally to regulate and renovate the body of Christ, but there are members of the body that have been chosen to do this work, and if they do not do it, that condition which we desire will not exist.

I hope, my brethren and sisters, that President Snow shall live to see the desires of his heart granted unto him. I pray for this and labor for it among the brethren in the Stakes where I go, so that confidence in the Church of Christ in regard to financial affairs may

be maintained. The Church is now upon a good financial basis; but we ought not to cease our labors as soon as we hear good news. We ought not to run well for awhile, and then tire out just when our assistance is most needed. It has taken considerable labor on the part of the Priesthood to stir the people up to a realization of their condition and their negligence in regard to the payment of tithing, and it will take a continual labor on our part to keep the people awakened to these things. Strange that we always have to be labored with in order to get us to do right; nevertheless we have to be labored with and we have to labor with each other that we may keep alive in the Church of Christ. If we are not brought in contact with this Priesthood and its workings we soon die out, just like a member of the human body would die out if the blood did not circulate to that part. Thus it is very necessary that the brethren who hold the Priesthood and the sisters who are engaged in the different organizations of this Church should carry their responsibility and feel that there is an individual responsibility connected with this work which rests upon them, and that God will not justify them if they do not discharge their duties in their separate callings.

I wish to read, for the benefit of those who hold the Priesthood, from the third chapter of Ezekiel, beginning at the 17th verse:

'Son of Man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

"Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul.

"Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand."

This, my brethren and sisters, may be applied to those of us who have received the Priesthood of the Son of God. We have not received it through man. The leaders of this dispensation received it from Peter, James and John and John the Baptist, the men who held the keys of this Priesthood and who received it from the Son of God Himself. Therefore, the responsibility that we are under has not been placed upon us by man; it has come to us from God; and when the head shall say to us, Do this, or that, we are under obligations to do it. We are under obligations to see that there is no stagnation in our part of the body; that there is no negligence in the payment of tithes or in the keeping of any of the commandments in our Stake or ward or association. It is my duty at the head of any association, ward or Stake to see that the people are doing their duty. If they are entirely negligent to the teachings of God that come to us through His mouthpiece, I want to tell you, my brethren and sisters, that those who stand at the head of these organizations will come under condemnation. The Presidency, the Twelve, or the Seventy cannot be in all the wards; but there are men placed there with equal responsibility in their callings, and they have to discharge these duties or the Lord will not hold them guiltless. He will not excuse them if they do not labor diligently and delve into the dark corners and see that there are no cobwebs in their Stake or ward, but that everything is working as it should do; that there is no clog in the machinery of this great body of Christ, but that each is doing his part. If we will do this we will gain salvation and we will enter into the presence of God and hear the welcome plaudit, "Well done, thou good and faithful servant." If we do not, we cannot expect, because the Priesthood has been conferred upon us, that we will inherit the celestial kingdom of our God. The Lord will not reward the drone, nor the slothful; He will not reward the unjust steward, the one who has not taken advantage of the opportunities God has placed within his grasp. If our talents are great, we have that

much more need to use them than those who are not so greatly blessed.

Before taking my seat there is another matter that occurs to me which I wish to speak upon. I have noticed that there is a spirit creeping in among a certain class of the Latter-day Saints which is not of God, but of the world. It has been popular, ever since Mormonism was established, to have large families; for we understand that there are hundreds of thousands of spirits in the other world anxious to be tabernacled by good fathers and mothers, that they may pass through this state of probation. But there is a certain class of Latter-day Saints that has come to think as the Gentile world does—that it is not stylish, not nice to have large families; and therefore we find, much to our sorrow, that in some instances steps are taken to prevent these spirits being tabernacled by them. I want to say that every Latter-day Saint ought to feel that they are not justified before God their Father in pursuing a course of this kind. We want, so far as God will favor us, the privilege and blessing of posterity. And those who employ means to prevent this will find in the spirit world that they have lost the stars in their crown and have shut out a means of exaltation; that they have done a grievous wrong which they may not be able to repair for many ages, if at all. Those who fought the system of plural marriage in years gone by were people who were, as a rule, opposed to the large families of the Latter-day Saints, and took steps themselves to prevent spirits coming to them to be tabernacled, in some cases going so far as to be guilty of murdering the unborn innocents. Upon such the curse of God will rest. I greatly desire that this practice shall not creep in among the Latter-day Saints. I have prayed that the Spirit of this subject might be given to some of the older members of this quorum, or to the Presidency, that they might dwell upon it, because I know, from what I have heard from reliable sources, that this spirit which I have spoken of is in a slight degree at any rate creeping in among the Latter-day Saints. Thank God for posterity. Thank God for the large families of the

Latter-day Saints. I wish that we had millions more of them today, and that the world were full of this class of people, who fear God and who desire to serve Him and keep His commandments, and whose sons and daughters are reared in the principles of the Gospel of the Lord Jesus Christ.

I thank my heavenly Father for the testimony which He has given me that this is His work, that President Snow is a Prophet of the true and living God, that God is with him, that He has inspired him, and that the changes which are being brought about in our financial conditions are due to the revelations of God through His Prophet. May God help us to be faithful, to be loyal. May He give us His Spirit, that we may not get into the dark, that we may not lose the Spirit of the Gospel of the Lord Jesus. Let us stand up to the rack and do our part. Let us see to it that the responsibility which is placed upon us is discharged, that we may enter into the presence of God our Father, and share the reward of the laborer and those who have been valiant for the testimony of Jesus, and receive eternal life. I ask it through Christ, our Redeemer. Amen.

PRESIDENT JOSEPH F. SMITH.

Preservation and Multiplication of life—Dangers of sign seeking—Man established in the truth by faithfulness and the spirit of God.

It will give me great pleasure to receive the spirit to bear testimony to that which we have heard today and yesterday. I think the true spirit of counsel and instruction has rested upon the Apostles who have spoken to us during this conference so far, and I desire to say that I endorse with all my heart the excellent counsel and blessed instruction which they have given to this people. I sincerely hope we will remember these counsels, and remembering them, carry them out in our lives. It matters not how many good things we may hear, nor how much we may know, if we do not apply the instructions we receive and the knowledge we possess to the accomplishment of the work that we have in hand. The paramount duty is to labor for Zion, and work for our own salvation, that we may gain the victory over ourselves and over the powers of evil that are in the

world. The Gospel has been preached to us, and we have essayed to obey it, that we might become the sons and daughters of God—heirs of God and joint-heirs with his Son. We can never attain to the blessings of the Gospel by merely becoming acquainted with it and then sitting down and doing nothing ourselves to stem the current of evil that is preying upon us and upon the world.

The remarks that have just been made by Brother Woodruff are worthy of attention and acceptance on the part of the young men and young women of Zion. Those who have taken upon themselves the responsibility of wedded life should see to it that they do not abuse the course of nature; that they do not destroy the principle of life within them, nor violate any of the commandments of God. The command which he gave in the beginning to multiply and replenish the earth is still in force upon the children of men. Possibly no greater sin could be committed by the people who have embraced this Gospel than to prevent or to destroy life in the manner indicated. We are born into the world that we may have life, and we live that we may have a fulness of joy, and if we will obtain a fulness of joy, we must obey the law of our creation and the law by which we may obtain the consummation of our righteous hopes and desires—life eternal.

If the time will permit, I desire to endorse the sentiments that were expressed by Brother Grant. It is a wicked and adulterous generation that seeketh after a sign. Show me Latter-day Saints who have to feed upon miracles, signs and visions in order to keep them steadfast in the Church, and I will show you members of the Church who are not in good standing before God, and who are walking in slippery paths. It is not by marvelous manifestations unto us that we shall be established in the truth, but it is by humility and faithful obedience to the commandments and laws of God. When I as a boy first started out in the ministry I would frequently go out and ask the Lord to show me some marvelous thing, in order that I might receive a testimony. But the Lord withheld marvels from me, and showed me the

truth, line upon line, precept upon precept, here a little and there a little, until he made me to know the truth from the crown of my head to the soles of my feet, and until doubt and fear had been absolutely purged from me. He did not have to send an angel from the heavens to do this, nor did He have to speak with the trump of an archangel. By the whisperings of the still small voice of the spirit of the living God, He gave to me the testimony I possess. And by this principle and power He will give to all the children of men a knowledge of the truth that will stay with them, and it will make them to know the truth, as God knows it, and to do the will of the Father as Christ does it. And no amount of marvelous manifestations will ever accomplish this. It is obedience, humility and submission to the requirements of heaven and to the order established in the kingdom of God upon the earth that will establish men in the truth. Men may receive the visitation of angels; they may speak in tongues; they may interpret; they may prophesy; they may heal the sick by the laying on of hands; they may have visions and dreams; but except they are faithful and pure in heart, they become an easy prey to the adversary of their souls, and he will lead them into darkness and unbelief more easily than others. The devil himself can appear like an angel of light. False prophets and false teachers have arisen in the world. There is perhaps no gift of the spirit of God more easily imitated by the devil than the gift of tongues. Where two men or women exercise the gift of tongues by the inspiration of the spirit of God, there are a dozen perhaps that do it by the inspiration of the devil. Bless your souls, apostates speak in tongues, apostates prophesy; apostates claim to have marvelous manifestations. And what is that to us? The trouble is, we know so little of the truth ourselves and we live by it so poorly that almost any little jackanapes in the country may rise up and claim he has had a vision, or some marvelous dream, and however absurd or untrue it may be, he may find believers and followers among those who profess to be Latter-day Saints.

I believe in the gifts of the Holy

Spirit unto men, but I do not want the gift of tongues, except when I need it. I needed the gift of tongues once and the Lord gave it to me. I was in a foreign land, sent to preach the Gospel to a people whose language I could not understand. Then I sought earnestly for the gift of tongues, and by this gift and by study, in a hundred days after landing upon those islands I could talk to the people in their language as I now talk to you in my native tongue. This was a gift that was worthy of the Gospel. There was a purpose in it. There was something in it to strengthen my faith, to encourage me and to help me in my ministry. If you have need of this gift of tongues, seek for it and God will help you in it. But I do not ask you to be very hungry for the gift of tongues, for if you are not careful the devil will deceive you in it. He can talk by the gift of tongues as well as the Lord can. Paul did not seem to care much about the gift of tongues either. He said to the Corinthians:

"I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

So far as I am concerned, if the Lord will give me ability to teach the people in my native tongue, or in their own language to the understanding of those that hear me, that will be sufficient gift of tongues to me. Yet if the Lord gives you the gift of tongues, do not despise it, do not reject it. For if it comes from the Spirit of God, it will come to those who are worthy to receive it, and it is all right. But this idea of seeking it, desiring it, when you don't pay your tithing, when you don't pray in your families, when you don't pay your debts, when you desecrate the Sabbath day, and when you neglect other duties in the Church; I tell you the devil will take advantage of you by and bye, if he does not at first.

The time will not permit me, or I would like to take the Scriptures and read from them in relation to this subject. I love the truth; I love my brethren, and I know that the visiting of an angel alone will not keep one in the Church. The opening of the heav-

ens to you in marvelous manifestations will not establish you in the truth. We have abundant proof of that in the history of the Church. But the men and the women who are honest before God, who humbly plod along, doing their duty paying their tithing and exercising that pure religion and undefiled before God and the Father, which is to visit the fatherless and widows in their afflictions and to keep ones self unspotted from the world and who help look after the poor; and who honor the holy Priesthood, who do not run into excesses, who are prayerful in their families and who acknowledge the Lord in their hearts, they will build up a foundation that the gates of hell cannot prevail against; and if the floods come and the storms beat upon their house, it shall not fall, for it will be built upon the rock of eternal truth. I pray that this vast congregation will build upon this imperishable foundation, upon the principle expressed by the

words of Joshua, "as for me and my house, we will serve God," and as also expressed by Job, "Though he slay me, yet will I put my trust in Him." If you have that spirit toward God and His work in these latter days, you will build, steadily and, slowly it may be, but surely, upon a foundation that will endure throughout the countless ages of eternity. And if you do not get any great manifestations, you need not worry about it. You will get the testimony of Jesus Christ in your hearts and you will know God and Jesus whom He has sent, whom to know is life eternal, just as well as those who receive visions. For those who do receive visions, the devil will try to make them believe that they were delusions, and if they commit sin, he will be sure to make them believe it. God bless you, is my prayer. Amen.

The choir sang:

"Ye simple souls who stray,
Far from the paths of truth.

Benediction by Elder Jonathan G. Kimball.

THIRD DAY.

Sunday, April 6th, 10 a. m.

The choir and congregation sang the hymn commencing:

Redeemer of Israel,
Our only delight,

On whom for a blessing we call.

Opening prayer by Elder Charles W. Penrose.

Singing by the choir:

All hail the glorious day,
By Prophets long foretold,
When, with harmonious lay,
The sheep of Israel's fold
On Zion's hill His praise proclaim,
And shout hosanna to His name.

ELDER RUDGER CLAWSON.

A striking evidence of God's goodness—Tithing and consecration—Importance of Church records.

Brethren and sisters, I can say that I have greatly rejoiced in the spirit of this conference. We have truly had a time of instruction and refreshing to our souls, and this conference, held in the seventieth year of our age as a Church, has this far been one of the

best that we have ever had. What a great variety of instruction has been given to this people, and we can see the growth and progress that has been made since we were convened in conference one year ago. We rejoice in it, and our hearts are made glad. Notwithstanding this, however, we witness things in the Church that need attention and correction, and we know that there is opportunity for still greater growth and progress. The Lord, as if in smiling approval of His Church (speaking of the Church as a whole) has sent a most glorious storm—a storm that was greatly needed and that gives promise of abundant crops in the year 1900. So greatly needed was this storm that the Latter-day Saints can overlook the inconvenience of getting around, and can lift up their hearts in praise and thanksgiving to God. Truly we are a blessed people.

I was very deeply impressed with the revelation that was read in part by President Snow at the Priesthood meet-

ing last evening, and also the very instructive comments made upon it. It is of such great and vital interest that I have thought to read the revelation to you this morning. It is recorded in section 85 of the Book of Doctrine and Covenants. The Lord says:

"It is the duty of the Lord's clerk, whom He has appointed, to keep a history, and a general Church record of all things that transpire in Zion, and of all those who consecrate properties, and receive inheritances legally from the Bishop;

"And also their manner of life, their faith, and works; and also of the apostates who apostatize after receiving their inheritances.

"It is contrary to the will and commandment of God, that those who receive not their inheritance by consecration, agreeably to His law, which He has given, that He may tithe His people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God;

"Neither is their genealogy to be kept, or to be had where it may be found on any records or history of the Church;

"Their names shall not be found, neither the names of the fathers, nor the names of the children written in the book of the law of God, saith the Lord of Hosts.

"Yea, thus said the still small voice, which whispereth through and pierceth all things, and often times it maketh my bones to quake while it maketh manifest, saying:

"And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the Saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God:

"While that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning;

"And all they who are not found written in the book of remembrance, shall find none inheritance in that day, but they shall be cut asunder, and their portion shall be appointed them among unbelievers, where are wailing and gnashing of teeth.

"These things I say not of myself; therefore, as the Lord speaketh, He will also fulfill.

"And they who are of the High Priesthood, whose names are not found written in the book of the law, or that

are found to have apostatized, or to have been cut off from the Church; as well as the Lesser Priesthood, or the members, in that day, shall not find an inheritance among the Saints of the Most High;

"Therefore it shall be done unto them as unto the children of the priest, as will be found recorded in the second chapter and sixty-first verse of Ezra."

Brethren and sisters, the Lord in revealing to the Prophet Joseph that a day of vengeance and burning is coming upon the earth, did not desire, I think, to arouse any feelings of fear or anxiety in the minds of His people. It was simply that they should be made acquainted with the fact that such a day is coming upon the earth and also that there should be a preparation made by his people for that time, that they might be able to abide that great and dreadful day of the Lord. One peculiar feature of this revelation is that while the Lord speaks of this time of trouble and calamity, he also comes down to the simple matter as it might seem to some, of giving instructions to his clerk. He says that his clerk shall keep a history and a general Church record of all things that transpire in Zion, and in the manner of life and faith and works of His people, and especially that it should be recorded of His people that they pay their tithes and offerings, and later perhaps that they shall observe the law of consecration, that they may escape the day of vengeance and burning. We see that the Lord is very particular in this matter. In the early days of the Church, some baptisms for the dead that were not properly witnessed and recorded, were rejected of the Lord, and the work had to be done over again. We know that great care and attention is given to this matter today in our Temples, and that efficient help must be secured to do this. Let me tell you something in relation to this great Temple of the Lord in Salt Lake City. From the time that that Temple was dedicated, in 1893, up to the year 1899, there were 475,662 ordinances performed therein, and for the year 1899, 68,871, making a grand total of 544,337 ordinances performed in the House of the Lord for the living and the dead, and this does not include the work that has

been done in other temples of God. Truly it is a great and marvelous work, and not the least important thing about it is that these ordinances are all carefully recorded in the books and are filed away in the archives of the Temple, to be brought forth in due time. From these records the people who have gone to that house will be judged. Nothing that is done in that Temple will be accepted of the Lord, except it is properly witnessed and recorded. The Temple work is strictly looked after each day, so that nothing is neglected or omitted, much to the credit of those who labor in the Temples. The great work performed in the Salt Lake Temple, has thus far been accomplished under the Presidency of our Prophet and Seer, and we rejoice in it.

I also want to say to you, my brethren and sisters, inasmuch as there is more or less anxiety at times among some of the Saints concerning the tithing, that the tithing records of this Church were never before in such good condition as they are today. I ask the Presidents of Stakes and the Bishops of wards to bear witness with me that the tithing is most strictly looked after, and that no mistakes occur, but which are readily detected. I was going to say that the "eagle eye" of the Presiding Bishop of this Church, through the very efficient help that he has, detects every inaccuracy and every neglect in the recording of the tithes. The Presiding Bishop is one of the Lord's clerks, and he of necessity must keep a strict and careful record. All of the tithing reports which come from the forty-two Stakes of Zion, covering five hundred and thirty-eight wards, are carefully tabulated and filed away in the Bishop's office, and you would be astonished, if you went there, to find how readily you could get any information pertaining to the tithing of this Church. There is no man, woman or child in this Church who has paid tithing, but whose name will be found upon the tithing records in the Bishop's office and the office of the First Presidency. It is all understood, and we are fast coming to that condition where nothing will be neglected or wasted. There are losses that occur in a natural and proper way, and that cannot be avoided, but the

tithing is most carefully looked after. I have admired the system that is followed in the Presiding Bishop's office.

There is another matter that I would like to speak of briefly, and that is this: God has inspired his servant not only to look after the proper recording of the tithes of His people, but also to call for the names of the non-tithepayers of the Church. This is something that has never been done before, so far as I know. A list most carefully prepared as to names, but not always as to explanations has been compiled and furnished the First Presidency of this Church. That action seems to have come to us through the inspiration of God, that it shall be known who are neglectful in the midst of His people. I do not know that I am authorized to tell you how many names there are in it, but I can say that it is a large book. It was presented at the Priesthood meeting last night as a text book to talk upon. President Snow talked from that text, and Presiding Bishop Preston talked on it. It was a big text, so large that he could hardly follow it. There is not a man or woman in this Church who ought to pay tithing and who does not, but whose name is recorded in that great book. It was designed that in each case a reason should be given why each person had not paid tithing. But this has not been fully done in all cases, owing no doubt to the fact that this is the first request of the kind that has been made of the Bishops of this Church; but there will be an improvement in this particular hereafter. The lines are being drawn. It must be known to the authorities of this Church and to the people who are faithful and who are not faithful. God requires it and it must be recorded, for the reason plainly set forth in the revelation, that those whose names are not found recorded in the book of the law of God shall have no inheritance in Zion in that day when our eternal inheritances shall be divided out to us. Therefore it is a matter of serious importance, and we appreciate the meaning of the great text that was given to us in our Priesthood meeting. I am sure that those who were present were deeply impressed by what

they saw and the instructions that were given. Notwithstanding this, I desire to say that if the Latter-day Saints shall make as much advancement in the year 1900 as they have done in the year 1899, it will be a bright and glorious day for Zion. I believe that God is well pleased with the efforts that have been made and with the faithful among His people. There is one reflection I had concerning the book of which I have spoken, and that is, it simply gives the names of non-tithe-payers in the Church. It does not give the names of those who have paid only fifteen per cent of what they should pay, or twenty per cent, or fifty per cent, or seventy-five per cent. There are doubtless many of the people who only paid a partial tithing, or as Bishop Preston says, "a little ten per cent," which he informs us is no ten per cent at all. Ten per cent is ten per cent, and a tithing is ten per cent, neither more nor less. When it is below that, the view has been held that it is simply an offering to the Lord. However these partial payments have been accepted and recorded among the names of those who have paid tithing; for every man and woman in this Church shall have due credit for what they do.

I had the permission of the President of the Church to look through that book, and I want to give you a very brief summary of what I found there as to why many people in this Church failed to pay their tithing last year. There are some people who will say: "Of course there were those among us who did not pay tithing last year;—some young men doubtless who have just come into their majority, or who have perhaps for the first time earned a little means and are not acquainted with this great law of tithing." In answer to that I want to say that it is a mistake. There may have been some such, but there were many High Priests, Seventies, and Elders, as well as members of the Lesser Priesthood, who failed to observe the law in 1899. That is the most astonishing thing connected with it. And what is still more curious is some of the reasons that are given why these bearers of the Priesthood did not pay

tithing. Let me say that in some cases no reasons were given at all, which indicated to me that the Bishops of those wards failed to see those who were derelict in their duty, failed to talk with them and get their reason for not paying tithing, which shows a great neglect. In some cases the reason given was, carelessness; in others, indifference; in others, a lack of faith. A very large number come under these heads. One High Priest was not converted to the principle. I say one; there was quite a number of High Priests against whose names the reason given was that they were not converted to the principle. In other words, they did not believe the revelation of God, and yet they were High Priests in the Church. The reason given in the case of one Elder was that he hadn't thought enough about it to see the necessity of it. Is it not rather remarkable that we can find an Elder in this Church who has not thought enough about the law of God to see the necessity of obeying it? I wonder if he thought enough about the principle of baptism to be baptized, or about the principle of laying on of hands to have the hands of the Priesthood laid upon him for the reception of the Holy Ghost? We learned from President Cannon last night that the law of tithing is just as essential and as saving a principle as the principle of baptism or the laying on of hands. In another case an Elder, a member of one of the Stake boards of the Y. M. M. I. A., had never paid tithing, so I presume that he had never been converted. In the case of several High Priests and a number of Seventies, the reason given was that though they were abundantly able to observe this law, they were not willing. In the case of a number of Seventies, the reason given was that they did not believe in paying tithing. I presume that would probably be the case with all who wilfully neglected their duty. In the case of a High Priest, the reason given was that his wife paid a good tithing, but he did nothing. There may be a chance for that brother; his wife may be able to bring him into the kingdom. We hope so at least. Here, brethren and sisters, is a very remarkable explanation that was offered in

the case of a Teacher in this Church. It does not say whether he was an active Teacher, or an ordained Teacher. The explanation is that he did not believe in tithing or in a God. The great wonder is that he is in the Church at all. In the case of an Elder, it was explained that he could not be persuaded to do anything in a Church capacity. This is not to be wondered at, for a man who fails to pay his tithing will lose the spirit of the work, and if he persists in that direction, he will apostatize and leave the Church, as sure as God lives. In the case of an Elder, the reason was given that he could not afford to pay tithing. Notwithstanding one-tenth of his earnings belonged to the Lord, he could not afford to pay to the Lord that which belonged to him, so he appropriated it and made use of it in other directions. In the case of a Seventy, it was said that he argued against the principle, and yet he is a Seventy in the Church! In the case of another, he had no faith in the Gospel! Here is a very strange explanation given in the case of a **Seventy**: **It** states that he does not like the Bishop, consequently he ignores the law of God. I suppose that because he does not like the Bishop, he won't be saved. Of one Elder it was said that he was full of good intentions for the future. Of course we have no means of knowing whether these good intentions may be relied upon for the future, but we do know that these good intentions did not lead him to pay his tithing in the year 1899. Here is an explanation, which will be the last I shall give: The Bishop, in referring to twelve non-tithe payers, says, "We think some of these would have paid tithing, had they been aroused immediately before the settlement of tithing." Well, confession is good for the soul, and that Bishop confesses that he failed entirely in his duty in not visiting these twelve non-tithe payers and arousing them to their duty. Of course, the great responsibility rests first upon the non-tithe payer, but after that there is a responsibility resting upon the Bishop and upon the president of the Stake. They should be familiar with the people in their Stake and in the ward who fail to pay tithing, and they should labor with them and try

to bring them into a condition where they will keep the commandments of God. Now, in conclusion I want to bear testimony to the record that has been made by one ward in Salt Lake City—and perhaps the same may be said of others, for aught I know; but this ward has come to my attention through the Bishop. There were only four non-tithepayers in that ward, and the ward paid to this Church something like ten thousand dollars in tithing. I tell you I was gratified, and I said to that Bishop, The reason to me is very apparent; you are interested in this matter of tithing, you are acquainted with your people. You know every tithe-payer in your ward, and you know every non-tithepayer, or you could not tell me that there were only four, and you are looking after them. The trouble, as shown by this great report, is that the Bishops and the authorities have been somewhat derelict in their duty. In many cases the Bishop could not tell you how many non-tithepayers there were in his ward, let alone not being able to tell you who they were and why they failed in this duty. Now, brethren and sisters, if there are in this vast congregation of Israel, or in any of the Stakes, people whose names appear on the record that President Snow exhibited to us, I say it is to your interest to see to it that your names are taken from it, and that they appear, instead, in the book of the law of God, in order that, in due time, you may receive your eternal inheritance in the kingdom of God; which is my prayer in the name of Jesus. Amen.

PRESIDENT JOSEPH F. SMITH.

Importance of the law of tithing—A source of revenue and a Means of distinguishing the faithful from the unfaithful—None should be denied the privilege of obeying this law.

My beloved brethren and sisters, I sincerely desire the presence and influence of the good Spirit during the few moments that I shall stand before you, that I may be guided in my remarks in wisdom, and that what may be said may be profitable.

The subject that has been spoken of this morning is one of vital importance for the Church of Jesus Christ of Latter-day Saints, not only to the body

of the Church, but to each individual member; for the law of tithing is a test by which the people as individuals shall be proven. Any man who fails to observe this principle shall be known as a man who is indifferent to the welfare of Zion, who neglects his duty as a member of the Church, and who does nothing toward the accomplishment of the temporal advancement of the kingdom of God. He contributes nothing, either, towards the building of temples or maintaining them; he does nothing towards spreading the Gospel to the nations of the earth, and he neglects to do that which would entitle him to receive the blessings and ordinances of the Gospel. Every member of the Church ought to possess that loyalty of feeling toward the cause that he would feel himself wronged if he were denied the privilege of contributing to the sustenance of the Church of Christ in the earth. The law of tithing is the law of revenue for the Church. There is no organization in the world having for its object the benefit of mankind, the building up of industries, or the protection of the rights of the people, but what must provide means with which to carry out these purposes.

When the Lord restored the Gospel the spirit of gathering came with it. The Lord commanded the people to gather together, and that they should not only be organized as a Church, but that they should be organized under the laws of the land, so that they might not be helpless and dependent and without influence or power; but that by means of united effort and faith they should become a power for the accomplishment of righteousness in the earth (D. & C. Sec. 44; 4—5). In order that there might be means with which to accomplish every temporal good for the people, the Lord instituted this law of tithing in the place of the greater and more perfect law of Zion. The Lord revealed to his people in the incipency of His work a law which was more perfect than the law of tithing. It comprehended larger things, greater power and a more speedy accomplishment of the purposes of the Lord. But the people were unprepared to live by it, and the Lord, out of mercy to the people, suspended the more perfect law,

and gave the law of tithing, in order that there might be means in the storehouse of the Lord for the carrying out of the purposes He had in view: for the gathering of the poor, for the spreading of the Gospel to the nations of the earth, for the maintenance of those who were required to give their constant attention, day in and day out, to the work of the Lord, and for whom it was necessary to make some provision. Without this law these things could not be done, neither could Temples be built and maintained, nor the poor fed and clothed. Therefore the law of tithing is necessary for the Church, so much so that the Lord has laid great stress upon it, as will be seen in these words:

"And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you;

"And this shall be an ensample unto all the Stakes of Zion. Even so. Amen."

By this principle the loyalty of the people of this Church shall be put to the test. By this principle it shall be known who is for the kingdom of God and who is against it. By this principle it shall be seen whose hearts are set on doing the will of God and keeping His commandments, thereby sanctifying the land of Zion unto God, and who are opposed to this principle and have cut themselves off from the blessings of Zion. There is a great deal of importance connected with this principle, for by it shall be known whether we are faithful or unfaithful. In this respect it is as essential as faith in God, as repentance of sin, as baptism for the remission of sin, or as the laying on of hands for the gift of the Holy Ghost. For if a man keep all the law save in one point, and he offend in that, he is a transgressor of the law, and he is not entitled to the fullness of the blessings of the Gospel of Jesus Christ. But when a man keeps all the law that is revealed, according to his strength, his substance and his ability, though what he does may be little, it is just as acceptable in the sight of God as

though he were able to do a thousand times more.

While this matter of non-tithe-payers was being talked over, I heard of a Bishop who refused to receive tithing from a person because that person was poor. I wondered what Bishop it was. What Bishop is there in the Church who would deny a woman, even though she was fed and clothed out of the tithings of the people, the privilege of having her name recorded in the books? I will read a few words out of the same revelation that Brother Clawson has read to us this morning:

"It is contrary to the will and commandment of God, that those who receive not their inheritance by consecration, agreeably to this law, which He has given, that He may tithe His people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God;

"Neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the Church;

"Their names shall not be found, neither the names of the fathers, nor the names of the children written in the book of the law of God, saith the Lord of hosts."

Will you then deny the widow, because she has only a mite to bestow? Because the tenth which she proposes to give in obedience to the commandment of God is but a penny, are you going to deprive her of the privilege of having her name enrolled on the book of the law of the Lord, and of having her genealogy acknowledged and recorded in the archives of the Church? And because her name is not found there, are you going to deny her the privileges of the House of God and of the ordinances of the Gospel? I think it is time the Bishops understood this principle. The Bishop should encourage every man, woman and child that earns and receives in return for his labor, to honor the Lord and to prove his obedience to the law of God by giving the one-tenth of that which he or she receives, as the Lord requires, so that they may have their names enrolled on the book of the law of the Lord, that their genealogies may be had in the archives of the Church, and that they may be entitled to the priv-

ileges and blessings of the house of God.

I recollect most vividly a circumstance that occurred in the days of my childhood. My mother was a widow, with a large family to provide for. One spring when we opened our potato pits she had her boys get a load of the best potatoes, and she took them to the tithing office; potatoes were scarce that season. I was a little boy at the time, and drove the team. When we drove up to the steps of the tithing office, ready to unload the potatoes, one of the clerks came out and said to my mother, "Widow Smith, it's a shame that you should have to pay tithing." He said a number of other things that I remember well, but they are not necessary for me to repeat here. The first two letters of the name of that tithing clerk was William Thompson, and he chided my mother for paying her tithing, called her anything but wise or prudent; and said there were others who were strong and able to work that were supported from the tithing office. My mother turned upon him and said: "William, you ought to be ashamed of yourself. Would you deny me a blessing? If I did not pay my tithing, I should expect the Lord to withhold His blessings from me. I pay my tithing, not only because it is a law of God, but because I expect a blessing by doing it. By keeping this and other laws, I expect to prosper and to be able to provide for my family." Though she was a widow, you may turn to the records of the Church from the beginning unto the day of her death, and you will find that she never received a farthing from the Church to help her support herself and her family; but she paid in thousands of dollars in wheat, potatoes, corn, vegetables, meat, etc. The tithes of her sheep and cattle, the tenth pound of her butter, her tenth chicken, the tenth of her eggs, the tenth pig, the tenth calf, the tenth colt—a tenth of everything she raised was paid. Here sits my brother, who can bear testimony to the truth of what I say, as can others who knew her. She prospered because she obeyed the laws of God. She had abundance to sustain her family. We never lacked so much as

many others did; for while we found nettle greens most acceptable when we first came to the valley; and while we enjoyed thistle roots, segoes and all that kind of thing, we were no worse off than thousands of others, and not so bad off as many, for we were never without corn-meal and milk or butter, to my knowledge. Then that widow had her name recorded in the book of the law of the Lord. That widow was entitled to the privileges of the house of God. No ordinance of the Gospel could be denied her, for she was obedient to the laws of God, and she would not fail in her duty when though discouraged from observing a commandment of God by one who was in an official position.

This may be said to be personal. By some it may be considered egotistical. But I do not speak of it in this light. When William Thompson told my mother that she ought not to pay tithing, I thought he was one of the 'finest fellows in the world. I believed every word he said. I had to work and dig and toil myself. I had to help plow the ground, plant the potatoes, hoe the potatoes, dig the potatoes, and all that sort of thing, and then to load up a big wagon-box full of the very best we had, leaving out the poor ones, and bringing the load to the tithing office, I thought in my childish way that it looked a little hard, especially when I saw certain of my playmates and early associates of childhood, playing around, riding horses and having good times, and who scarcely ever did a lick of work in their lives, and yet were being fed from the public crib. Where are those boys today? Are they known in the Church? Are they prominent among the people of God? Are they or were they ever valiant in the testimony of Jesus Christ? Have they a clear testimony of the truth in their hearts? Are they diligent members of the Church? No, and never have been—as a rule—and most of them are dead or vanished out of sight. Well, after I got a few years of experience, I was converted, I found that my mother was right and that William Thompson was wrong. He denied the faith, apostatized, left the country and led away as many of his family as would go with him. I do not want you to deny me

the privilege of being numbered with those who have the interests of Zion at heart and who desire to contribute their proportion to the upbuilding of Zion and for the maintenance of the work of the Lord in the earth. It is a blessing that I enjoy, and I do not propose that anybody shall deprive me of that pleasure.

This is the way I feel in relation to the principle of tithing. We must provide revenue for the Church of Jesus Christ of Latter-day Saints, and the proper way to do it is by giving to the Lord the one-tenth that he asks of us. Those who will do this, will receive the reward that he has promised. There is a promise of blessing attached to the observance of this law (Mal. 3: 10—13.) If you will sanctify the land of Zion unto the Lord through the observance of this law, it shall be a land of Zion unto you. The Lord will bless the land and make it fruitful unto you, as He did the land of the children of Israel. In ancient times the Lord blessed the earth for those who observed the law of tithing (2 Chron. 31: 5). This law was given to the children of Israel, and when they obeyed it they were prospered and had abundance; when they disobeyed it, they were afflicted with drough, with mildew, with rust, with the devouring insect, and they were impoverished and destroyed because they did not observe the law. Now, it makes no difference what happened to the ancients, or what the results may be to me. Though the Lord should try me by withholding His blessing from me and making me to drink to the very dregs the bitter cup of poverty, that should make no difference to me. The point is, what is the law of God? And if I know that law, it is my duty to obey it, though I suffer death in consequence. Many a man has gone to the stake in obedience, as he believed, to the commandments of God. Not one of the ancient disciples who were chosen of Jesus Christ, escaped martyrdom, except Judas and John. Judas betrayed the Lord, and then sacrificed his own life; and John received the promise of the Lord that he should live until he came again to the earth. All the others were put to death, some crucified,

some dragged in the streets of Rome, some thrown from pinnacles, and some stoned to death. What for? For obeying the law of God and bearing testimony to that which they knew to be true. So may it be today. But let the spirit of this Gospel be so imbedded in my soul that though I go through poverty, through tribulation, through persecution, or to death, let me and my house serve God and keep His laws. However, the promise is that you shall be blessed through obedience. God will honor them that honor Him, and will remember them that remember Him. He will uphold and sustain all those who sustain truth and are faithful to it. God help us therefore to be faithful to the truth, now and forever, is my prayer in the name of Jesus, Amen.

ELDER WM. H. SMART,

president of the Eastern States mission, said: I take great pleasure in assembling with you in this conference and I am enjoying a spiritual feast, in listening to the counsels that come to us from God through His Holy servants. The uppermost thought in my mind is that God has indited the counsels that have been given to us in our meetings thus far. I have been away from the body of the Church for two years, as a missionary to the Eastern States. While I have been absent when conference time has rolled around my spirit has been here and I have longed to sit under the sanctuary and receive the word of God as it is given from time to time by His servants. I desire to bear my testimony to you, my co-laborers, that God has inspired His Prophet in this day with regard to the law of tithing, and that this spirit is not only in Zion but that it has spread abroad into every part of the world where the Saints and Elders are living. A little less than a year ago, after the word of the Lord had come through our Prophet with regard to this law of tithing, we caught up the spirit of it in the Eastern States mission. It electrified us. It was nothing but the power of God that did it. The spirit bore witness to us that that word was from God and that it was not of man. I do not feel that I have power to take up your val-

uable time this morning, but I did want to bear this testimony unto you, and I do it in the name of Jesus Christ. Amen.

ELDER E. H. NYE,

president of the California mission: My brothers and sisters, it is a wonderful privilege to meet with you in this conference. It seems as though I am hardly able to control my feelings, I am so overcome with joy in meeting with the Saints of the Most High. The spirit that has prevailed throughout this conference thus far has been a joy to my soul. I thank the Lord my God and my brethren the Presidency that I have been permitted to come to Zion from the State of California, where I have been laboring for the last three years and a half as a missionary. This grand question of tithing has been with us, and I bear testimony with my brother, Elder Smart, who has just preceded me, that the same spirit permeated the hearts of the Saints throughout the State of California, so much so that they have come to the front, paid their tithes and their offerings and enabled us to carry on the mission in that part of the world. I rejoice in this and in the testimony that has been given and in the spirit that has actuated the servants of God, who have spoken to us the words of life and salvation in these meetings. It seems to me that if we could comprehend the situation, every man and woman would rise in the strength of their manhood and womanhood and rejoice in the privilege of performing this wonderful work. We have in our own hands a key to the spiritual blessings of the Almighty. We meet together in our various wards and branches and partake of the sacred emblems of the flesh and blood of our Lord and Master Jesus Christ. I am always impressed with the importance of that sacred ordinance, for in that it seems to me we have a key to the spiritual blessings of the Almighty. Let me call your attention for a moment to what we do in partaking of that ordinance:

"Witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember Him, and keep His commandments which he has given them."

What for? "That they may always have His spirit to be with them." Every time that we partake of that sacred ordinance we enter into a covenant with the Lord that we will keep the commandments He has given. What are the commandments? "Love one another," is one of them. "Thou shalt not lie," is another. And our brethren, the Presidency and the Twelve, have been impressing upon us in a most wonderful manner that there is a commandment to pay our tithing. Now if we go to meeting, partake of this sacred ordinance, enter into this covenant anew, and then ignore these commandments, do we not, my brethren and sisters, become covenant breakers before the Almighty? This is the way it strikes me. This ordinance is instituted that we may continually renew our obligations unto the Lord, and the ordinance itself says what we do it for—that we may always have His spirit to be with us. Some of the brethren have quoted from the Book of Mormon. I will call attention to one passage in it. On the occasion of our Lord and Master Jesus Christ visiting the people upon this continent, He called them to prayers. He prayed, and they prayed:

"And they did pray for that which they most desired; and they desired that the Holy Ghost should be given unto them."

And further on the Book of Mormon tells us, after enumerating the wonderful gifts and blessings that the Lord bestowed upon the people, that it was because the love of God did dwell in the hearts of the people. This is a key to the whole grand question. If we will keep the covenants that we make before the Almighty every time we partake of this solemn ordinance, we shall come right up to the standard of perfection that the brethren have been talking about, and that those old Nephite Saints arrived at when there was no wickedness of any kind among them, because the love of God did dwell in their midst, and the record declares that they were a most prosperous people in everything. Here is a lesson for us, if we can take it to ourselves.

I rejoice in the great work as it is rolling along. In the law of tithing

there is a key to the wealth and blessings of the earth; for the Lord makes a declaration that if we will pay our tithes and our offerings he will open the windows of heaven and pour forth such blessings as there shall not be room to receive. These things have been manifested time and time again in the California mission. I could enumerate instances where individuals through the payment of their tithes have received wonderful gifts and blessings; have been prospered in all that they set their hands to do, and have proved to their own satisfaction that the blessings of the Almighty do come unto them through obedience to this command. May God bless you. Amen.

The choir and congregation sang:

The Spirit of God like a fire is burning;
The latter-day glory begins to come forth;
The visions and blessings of old are returning,
The angels are coming to visit the earth.

Benediction by Elder Rulon S. Wells.

CLOSING SESSION.

2 p. m., singing by the choir,

Behold the mountain of the Lord
In latter days shall rise,
On mountain tops above the hills,
And draw the wond'ring eyes.

Prayer was offered by Elder Joseph E. Taylor.

The choir sang:

Come, listen to a Prophet's voice,
And hear the word of God,
And in the way of truth rejoice
And sing for joy aloud.

THE GENERAL AUTHORITIES OF THE CHURCH

were presented to the conference for the votes of the assemblage, as follows:

Lorenzo Snow, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints in all the world.

George Q. Cannon, as first counselor in the First Presidency.

Joseph F. Smith as second counselor in the First Presidency.

As members of the council of the Twelve Apostles: Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham O. Woodruff and Rudger Clawson.

At this point President Cannon stated that owing to the death of Franklin D. Richards a vacancy had been created in the council of the Twelve Apostles, and that the conference would be given an opportunity to vote for some one to fill the position. He then, in this connection, presented the name of Reed Smoot, and the vote was taken.

The counselors in the First Presidency and the Twelve Apostles as Prophets, Seers and Revelators.

Patriarch of the Church—John Smith.

First seven presidents of Seventies—Seymour B. Young, Christian D. Fjeldsted, Brigham Henry Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston as presiding Bishop, with Robert T. Burton and John R. Winder as his first and second counselors.

Assistant Church historians: John Jaques and Andrew Jensen.

General Church board of education: Lorenzo Snow, George Q. Cannon, Karl G. Maeser, Willard Young, Anthon H. Lund, James Sharp, Joseph F. Smith, John Nicholson and George H. Brimhall.

General superintendency of religion classes: Anthon H. Lund, Karl G. Maeser and Rudger Clawson.

Lorenzo Snow, trustee-in-trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

John Nicholson, clerk of the general conference.

The voting in every instance was unanimous.

President Cannon announced that, in accordance with a legal requirement, the names of the members of the board of directors of the Brigham Young Academy, Provo, would be presented for the vote of the conference. They

are: George Q. Cannon, Wilson H. Dusenberry, Brigham Young, David John, Karl G. Maeser, Edward Partidge, Reed Smoot, Susa Y. Gates, Thomas R. Cutler, Joseph Don Carlos Young, William H. Seegmiller and Stephen L. Chipman.

The vote was unanimous.

ELDER REED SMOOT,

of the Council of the Twelve, said:

"My dear brethren and sisters, I feel exceedingly weak in standing before this vast audience this afternoon. No doubt many of you are surprised at my being called to this position, but I can assure you that no one in this audience was more astonished than I. Five years ago I was called by the mouthpiece of God to occupy a position in the presidency of the Utah Stake. That was a surprise to me at that time and I thought then that the Lord moves in a mysterious way. This afternoon when the mouthpiece of the Lord told me it was the will of the Lord that I should occupy a position as one of the Twelve Apostles, I certainly felt a more humble and more weak instrument in his hands for doing good than ever I did in my life. I beg of the brethren of the Twelve to bear with me in my mistakes. I beseech of you, my brethren and sisters, to give me your faith and prayers for I need them, and to fulfill this position that I am called to, I must have them. If I can be humble and have the confidence of the people and of the Priesthood, as God has called me so will I receive it in the same spirit; and as He gives me wisdom and light and revelation, just so far can I do His will and serve Him in this calling. If I did not know that Jesus was the Christ and that the Church of Jesus Christ of Latter-day Saints was His Church I can assure you that this calling that has been placed upon me would be the farthest from me to accept of any position that I could think of.

My life in the past has been in a business direction more than in any other way, and now that this change has come and this call from God has been placed upon me, I hope and trust that I will do nothing—aye, I would rather lose my right arm than to betray the

confidence you have placed in me this day by voting for me in this position. My only desire is that God will give me power to perform the duties that shall devolve upon me acceptably in His sight, and acceptable to you, to the Apostles and to the mouthpiece of God upon this earth. To this end I beseech of you an interest in your faith and prayers that from now on I may be clothed with the Priesthood that will be some good to the children of men.

I ask God's choicest blessings upon His Church and upon every member thereof, that unity, peace and strength may be with us continually until we become a light unto the whole world, as has been predicted. In the name of Jesus Christ I ask it. Amen.

PRESIDENT GEORGE Q. CANNON.

Future exaltation dependent upon obedience to law—Having kept our first estate, our present aim should be to keep well our second—Heavens filled with higher truths, which, as we progress, will be revealed.

I arise, trusting that the remarks which I may be led to make may be inspired by the Spirit of God. To this end I beseech you, my brethren and sisters, to give me the assistance of your faith and prayers, for I would like the time I occupy to be of profit to those who listen. Time is precious, and this is a vast congregation, and they should not be kept here listening to something that is not of worth. I do not profess myself to be able to impart anything that is worthy of being listened to only as God shall give it through His Holy Spirit.

I will read a few paragraphs of the 88th section of the book of Doctrine and Covenants.

"And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law.

"Wherefore it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it;

"For notwithstanding they die, they also shall rise again a spiritual body;

"They who are of a celestial spirit shall receive the same body which was a natural body, even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened.

"Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness;

"And they who are quickened by a portion of the terrestrial glory, shall then receive of the same, even a fullness;

"And also they who are quickened by a portion of the celestial glory shall then receive of the same, even a fullness;

"And they who remain shall also be quickened; nevertheless they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.

"For what doth it profit a man if a gift is bestowed upon him, and he receiveth not the gift? Behold he rejoices not in that which is given unto him, neither rejoices in Him who is the giver of the gift."

I would like this next paragraph to be noticed by my hearers:

"And again, verily, I say unto you, that which is governed by law is also preserved by law, and perfected and sanctified by the same.

"That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice nor judgment. Therefore they must remain filthy still."

There is to my mind a great amount of importance in these words that I have read in your hearing, and they should be understood by us, because they pertain to our future exaltation. We have been taught by the Lord that this is a preparatory state, that we are here to be tested, to see whether we shall prove worthy of the promises that he has made unto his children. He has given unto all of us our free agency, and that agency is differently exercised. We see mankind divided into classes. Some exercise their agency in one direction and some in another, and there is a great diversity of views and aims among the children of earth. But the Latter-day Saints have had revelation given to them, which places them, it may be said, in a position different to the rest of the world. We are not ignorant of the purposes of God. We have been informed why we are here and what we should do to obtain the glory that God promises unto his faithful children. We have had pointed out to us the path to pursue to continue progression.

We all believe, I suppose, that we have kept our first estate, or we would not be here. The reward of our fidelity in our pre-existent state is manifest in the fact that we have received earthly tabernacles. We have taken a great step in advance by being permitted to come here. Now much depends upon our second estate and the manner in which we keep it. If we are faithful in our second estate, as we were in our first, then glory will be added to us, and we shall go on progressing eternally. Through the revelation of God's will and our observance of it, the opportunity is given us to continue in the path of progress. The Lord has shown to us that there are differences of rewards. Some of his children will attain to what is called celestial glory. Others of his children will not have faith enough nor exercise their agency in the direction to gain that glory; but they will gain terrestrial glory. There are others that will not progress that far; they will feel reluctant to obey the laws that pertain to the terrestrial, and they will obtain telestial glory. There are still others that will not attain even to the telestial glory. Why is it that there are these differences? Is it because God has chosen some of us for the telestial glory, some of us for the terrestrial glory, and some of us for the celestial glory? No, there is no such predestination as this. We are all born with our free agency; with the power within ourselves, aided by the blessing of God, to attain unto the highest glory. How shall we attain unto the highest glory? There is only one way, and that is by observing the highest laws. The highest laws, when obeyed, bring as a reward the highest glory; and the man or woman who expects to attain to the highest glory without obeying these laws, deceives himself or herself. It cannot be done. If I rise above the telestial glory, I must obey a law that will lift me above that. If I rise to the terrestrial glory, it will be by obeying terrestrial law. If I do not obey laws higher than that, I cannot attain to a higher glory.

I want to impress upon you, my brethren and sisters, that our exaltation, our future glory, depends entirely

upon our obedience to law. We should not lose sight of this. A man will come along and say, "I believe in Jesus; I am willing to repent of my sins; I want to be baptized for the remissions of my sins and I want to receive the laying on of hands and become a member of the Church." He obeys these requirements and ordinances. He then says, "I hear the Elders talk about gathering, and I do not see any necessity for it. I do not see why I cannot worship God in the place where I embraced the Gospel, as well as if I were to gather. I hear a good deal about Zion. Some of the Elders tell me what a glorious condition of existence there is there, while others say there are many evils in Zion, and I don't think I will gather there." Will that man attain unto celestial glory? I leave this question with you to answer. How can he? It is necessary that he should gather. Why? Because it is a command of God that His Saints shall gather, and a man cannot receive the reward of gathering without he obeys the law of God on that subject. There are many reasons for this, with which you are all familiar. In the first place he cannot receive his endowments. Can a man attain unto celestial glory without receiving his endowments? Under some circumstances he can. If he should die, as some of our faithful brethren have, before endowments were given, no doubt he would be judged by the Lord according to his opportunities and his willingness. But speaking generally, men and women cannot receive celestial glory without having the ordinances that pertain to the endowments. Men and women cannot be united for eternity unless they are united by the Priesthood of God in the place appointed for the administration of that ordinance. The union of husband and wife, of parents and children depends upon obedience to law, and they cannot get into the celestial kingdom without they obey these laws. Other commandments of the Lord might be mentioned in this connection. We are commanded to live by every word that proceedeth from the mouth of God. We must do this. The Lord reveals His word to His Church; that word must

be obeyed, if we expect to reach the celestial glory. Besides these precious records that we have—the Bible, the Book of Mormon, the Book of Doctrine and Covenants and the Pearl of Great Price—there must be some other power among the people of God. These books alone will never save this people. I expect some of you may be shocked at this statement. It is nevertheless true. All these works, divine as they are, pure as they are, cannot save this people. There must be something else; and God has placed in His Church the living oracles, to guide and govern the Church. We know by experience that unless we had had the living oracles, we would have been in the worst possible position. For instance, where is there a commandment given concerning the migration of the Latter-day Saints to the valleys of the mountains. Of course, the Prophet Joseph prophesied concerning it, but there was no command given. The Lord, however, through His living oracles, revealed to the Church His will concerning it, and under the leadership of the living oracles the Church came to these valleys. Almost every day we are doing acts under the direction of the living oracles which are essentially necessary for the people of God, but which are not commanded in any of these books. There is nothing foreshadowed in the records concerning many acts that are performed from time to time by the direction of the Lord through his living oracles. He has placed them in the Church to guide the Church. This book (pointing to the book of Doctrine and Covenants), divine as it is, is insufficient. It reveals certain things, but does it reveal the polity of the work? Does it reveal the mind and will of God concerning His Church? Only so far as it goes. There must be a stream of living revelation flowing from God to His servants whom He has placed to preside over His Church. It was needed this afternoon to fill up the quorum of the Twelve. We had to know the mind and will of the Lord concerning that important thing. Is there anything in any of these books which says that George Q. Cannon should be an Apostle, or Joseph F. Smith, or any of these

men who are Apostles? Not a word. How is this determined then? It comes through the living oracles, the authority that God has placed in His Church to govern and dictate. Of course, these books, as I have said, are of inestimable value to us as a people, because they contain the word of God. And that which is written agrees with that which is unwritten. There is no clash; there never will be, because they come from the same source. They are both true, and there is no conflict between two truths. That is our position.

I think it is of great importance to us as a people to know what we shall do. Are we content to aim for celestial glory. I never heard a prayer offered, especially in the family circle, in which the family does not beseech God to give them celestial glory. Celestial glory is not in their thoughts. Terrestrial glory may be all right for honorable Gentiles, who have not faith enough to believe the Gospel and who do right according to the best knowledge they have; but celestial glory is our aim—I perhaps should not say it is the aim, for sometimes it is not, but it is the hope. If into a family that had just offered prayer, and had asked God to lead them into the celestial kingdom, an angel should enter and should say to them that their prayers were useless and that they would never attain unto celestial glory, what a feeling would be produced in the breasts of that family! How sorrowful and afflicted they would feel! Yet, as I have said, while it is the aim of many, they do not act as if it were their true aim. They either misconceive the nature of the duties they have to perform to attain to celestial glory, or else they are very blind indeed.

I ask again, what is your aim, or my aim? What do I desire? If I desire **celestial glory**, the highest law that God has revealed I will be willing to obey, and to observe every word that proceedeth from His mouth. I do not want to speak of myself, but if there is a law that God has revealed and it is necessary to be obeyed before celestial glory can be reached, I want to know it and obey it. All that

I am on this earth for is to get celestial glory. I do not want my second estate to be a failure. I want to keep it as valiantly and as correctly as I hope I did my first estate. I believe with all my heart that I kept my first estate. I believe that Satan, with all his blandishments and sophistry, had not the power to induce me to follow him. Now I am here on the earth, and God has revealed to me why I am here. He wants me to be true to Him in the midst of these trials and temptations, and in the midst of the darkness that prevails. He wants me to be unswerving in my integrity and in the keeping of His laws. He wants me to come back to Him as His loyal, faithful, obedient child. He not only wants me to do this, but He wants all of us to do so; to say to Satan, We will not be deceived by you, but we will endure all things for the sake of our Father and the glory that He has in store for us. This is my desire; and it is your desire, when you are aroused. You have shown it as far as you have gone. But something comes along that you hesitate about, and you say in effect, "that law is a little too high for me, my faith is not sufficient to obey it." We heard Brother Clawson this morning repeat the expressions of some concerning the law of tithing, and those expressions illustrate what I am now dwelling upon. A commandment has been given, a law has been proclaimed, and some have not seen the necessity of obeying it. They seem to be content with what they have done. Brethren and sisters, when you know that your eternal exaltation depends upon obeying law, will you hesitate and say "I have not faith enough for that; it's too high for me; it requires too great a sacrifice on my part, and I cannot receive it; the laws of the terrestrial kingdom are more suited to my faith and my desires, and I am willing to be content with that glory." Will you, I repeat, hesitate in rendering obedience, and argue thus to yourselves?

I want to bring this home to your minds this afternoon, my brethren and sisters. Personally I have never felt to say what I would do in the midst of trial. I have heard

brethren talk about their willingness to lay down their lives for this Gospel; but I have always been afraid to say much about this on my part, for fear if I should be put to the test I might not be able to stand it. At the same time the desire in my heart, although I may not express it, is to do everything that God requires at my hands. I would like to be valiant enough to die if the time ever came that I had to die for it. God help me at such an hour. I never yet have shrunk nor had fear in this respect; but I do not know how soon I may, for I am a poor human being. But I rejoice in the Gospel, and I feel that if there is anything of earth that the Lord has given me control of, I would like to put it where He wants it. I want to help forward His work in every possible way, not only by my means and my ability, but by whatever I have; for I want celestial glory. I crave that with all my heart. I feel as though, with God's help, I would make any sacrifice to obtain it, and obey any law, be it ever so high, so far revealed.

We have not got all yet. I expect higher laws will be revealed to us as we ascend nearer and nearer to our Father in heaven. Therefore we should prepare ourselves for this, and as fast as we can be willing to obey the laws that God reveals to us. You have heard during this conference considerable on the subject of tithing. In one sense it is a small matter to pay tithing. I consider it like the A. B. C. of the Gospel. The promises concerning it are great, and it is such an easy matter to give one-tenth of all we have. Then why is it dwelt upon so much during this conference? Because this people called Latter-day Saints are defaulters, because they have utterly failed in keeping this law. It is just as necessary that we should warn you about tithing as it would be to warn you about the necessity of the laying on of hands for the gift of the Holy Ghost, if you had not received that ordinance. If this congregation had gone as far as baptism and then had settled down and not desired the laying on of hands, we would preach to you with all our might, and impress upon you the importance of being obedient to that ordinance. And you would not be surprised at that. If

you heard us talking to people who were in that condition, you would say that we were doing perfectly right in impressing them with the solemnity of the holy ordinance of laying on of hands, for they could not have the Holy Ghost without it. Now what shall be said of tithing? I say to you that in your non-payment of tithing you have stopped your progress and you have disobeyed a command of God just as much as if you had refused, after you had been baptized, to have hands laid upon you; just as much as you would have done, after having received the Gospel, had you refused to gather to Zion; just as much as you would if you came to Zion and refused to go into the Temple and have saving ordinances administered to you there, such as the ordinance of marriage for time and eternity and other things. You may or may not think as I do, but I know I have taken the correct position in this matter. Here we have had the word of God through the Prophet Joseph for sixty-two years, and here President Snow, the man who now stands at the head, comes forward and tells the the Church that they are defaulters in this thing, that they have not obeyed this commandment, and that God requires obedience to it. Not only so, but he tells us that we are in danger of being scourged of the Lord for this disobedience. I believe it with all my heart. I believe that this consequence will follow our neglect, and that the anger of God will be kindled against the people, unless they obey this law. It is in our path of progress, and is to be obeyed, not evaded and taken advantage of. Men will take advantage of this law in many ways. They will pay a tithing that is not true. They will not do as Brother Joseph F. Smith said this morning his mother did, pick out the best; but they will pick out something that is practically worthless, as though they were making a bargain with a hard man and glad to get the advantage of him. That is not the spirit of tithing. No blessing will attend the payment of tithing under such circumstances. Men must feel that they are doing this to comply with the law of God, and that for complying with this law they will be rewarded.

I hope that the Saints will take this view of this law and understand us aright. What do I care, what does President Snow care, what do any of us care, whether you pay money or not? We are able to live without getting anything from you. I thank God that this is the condition of most of us, and that we can live without being a burden to the people, and at the same time do our share in helping the work along. It is not for this that we talk like we do, but it is because of the importance of it to you, so that you may carry this out in your lives, and then get faith enough to do something higher. It has required faith to obey some laws that have been revealed in the past, and it will require faith to obey other laws that will yet be revealed. The heavens are full of truth and of everything that is good and noble, and many things are revealed to the servants of God which they are commanded not to reveal to the people. Why? Because it would try their faith. Joseph had things revealed to him that he did not make known. I heard him once say on the stand, that if he were to tell what the Lord had told him, there were certain persons, and he mentioned their names one of whom was an Apostle, that would go around the streets of Nauvoo seeking his life. I was a boy at that time and I wondered what it could possibly be that would prompt those men, one of them especially, to do such a thing. But there are things which God reveals pertaining to the celestial glory and to the higher worlds that the people are not yet prepared to receive. We will all have to grow in faith before these things can be made known. Paul, we are told, saw things that were unutterable. When the Lord visited the Nephites they had things shown to them and their little children spoke things which could not be written. So it is now. The heavens are full of knowledge. To God in his exalted condition, dwelling in the midst of eternal burnings, surrounded by concourses of holy angels, we are by comparison almost insects in his presence. But we are his children. We have within us the elements of Deity in their inchoate state, to be developed as time passes on and as we obey the laws of God. We

think we have taken a great stride when we have obeyed baptism and had hands laid upon us and received the Holy Ghost. We think, Oh! what a wonderful thing has come to us! Well, it is wonderful. But, my brethren and sisters, that is just the beginning of what there is in the future. The heavens are full of light and intelligence, and a little of it has been communicated to us.

We should live so as to keep in this path of progress, and not stop at tithing, feeling that that is too great an obstacle to get over, and therefore cease to progress. If you do, your faith will wither, the Spirit of God will withdraw from you, and you will be in the dark; and in the resurrection, as I have read, you will be quickened by that spirit a portion of which you have had here. If you have had only a portion of the terrestrial spirit, you will get a fullness of it there. So with the telestial, and so with the celestial. You are all going to be resurrected. The earth is going to be resurrected. It will die; but it will

be quickened again, and it will be celestialized and glorified, as we will be. We ought to be numbered among the church of the first-born. I pray God that this may be our happy lot; that we all may live so that we shall be counted among the members of the church of the first-born, and that we shall receive a fullness of celestial glory; which I humbly ask, in the name of Jesus. Amen.

The choir sang the anthem:

Heavenly Father we would worship
thy Great Name this Hallowed Day.

The solo parts were rendered by Sisters Lizzie Thomas Edward and Mabel Cooper.

Benediction was pronounced by Elder Francis M. Lyman.

Conference then adjourned for six months.

The stenographic work in taking an account of the proceedings of the Conference was done by Arthur Winter.

JOHN NICHOLSON,

Clerk of Conference.

DESERET SUNDAY SCHOOL UNION.

Its Semi-Annual General Conference.

The general annual conference of the Sunday schools of the Church of Jesus Christ of Latter-day Saints was held at the Tabernacle, Salt Lake City, Sunday evening, April 8, 1900, at 7 o'clock. There were present of the general superintendency, George Q. Cannon and Karl G. Maeser, most of the members of the Deseret Sunday School Union Board, and aids, several of the Apostles, and many Stake superintendents, ward officers, and Sunday school workers. The conference was opened by the Tabernacle choir and congregation singing, "Do What is Right."

Prayer was offered by Elder George Teasdale.

The choir sang, "Prayer is the Soul's sincere desire,"

General Secretary Horace S. Ensign called the roll, which was responded to by thirty-four Stakes.

The secretary then read the annual financial and statistical report for year ending December 31st, 1899. After which he presented the general Sunday school authorities, and they were sustained as follows: Geo. Q. Cannon, general superintendent; Karl G. Maeser, second assistant general superintendent; Horace S. Ensign, general secretary; George Reynolds, general treasurer; Leo Hunsaker, assistant general secretary and stenographer.

As members of the Deseret Sunday School Union board: George Q. Cannon, Karl G. Maeser, George Reynolds, Thomas C. Griggs, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, Joseph M. Tanner, George Teasdale, Hugh J. Cannon, Andrew Kimball, Joseph F. Smith and John W. Taylor.

As aids to the board: L. John Nuttall, James W. Ure, John F. Bennett, John M. Mills, W. B. Dougall, Wm. D.

Owen, Jr., Seymour B. Young and Geo. D. Pyper.

General Treasurer George Reynolds made a report of the nickel fund donation received during the last four years.

A kindergarten class of eight little girls from the Eleventh ward, under the direction of Sister Louie B. Felt, sang two selections very sweetly, which were greatly enjoyed by the audience.

GENERAL SUPERINTENDENT GEO. Q. CANNON.

From our statistical report it is seen that we number nearly 120,000, in the aggregate, but if we had all the reports in from the various schools there would be upwards of 121,000. The interest in the Sunday schools is growing. Every meeting that we have of this character shows the importance, the growing importance, of this institution among the people, and it is bearing abundant fruit. There are a great many reasons why we should be zealous in this direction. The reports that come to us from the presidents of missions concerning the ignorance of some of our young men who are sent out to help them ought to stir us all up to diligence in imparting a knowledge of our principles to the rising generation. There is a great field, notwithstanding we have labored for so many years in this direction, there is a great need that the children, the young people of this community, be instructed thoroughly in the principles of our religion. I feel to congratulate you on your labors, and I can say truly that there is much cause to rejoice in what has been done. The publications of the Sunday School Union are of such a character as to be of great benefit. I wish to call attention, particularly, to the Leaflets. I do not

think there has been any publications in our Church that have exceeded in value the Leaflets as they have been issued from time to time by the Union. I think they are invaluable. I would like all the superintendents and teachers to take every pains in their power to have these Leaflets thoroughly studied and mastered by the young people.

I do not wish to trespass upon your time, as there are many items of business that have to be attended to, but I say as I have said before, God bless you in your labors and give you great success and great joy in continuing your labor in this direction. I ask it in the name of Jesus. Amen.

SECOND ASSISTANT SUPERINTENDENT KARL G. MAESER.

The use of the Children's Sunday School Hymn Book.

The Sunday school superintendents at the Stake Sunday school conferences sometimes report that the Sunday school hymn books are left at home by the children and have gradually gone out of use in their Sunday schools. Now, the Sunday School Union Board has spent considerable means in distributing these hymn books amongst the schools. A great many thousands, included in several editions have been published. Why has this been done? There is a principle involved in the use of these hymn books to which I wish to call your attention. Look over the congregations of the Latter-day Saints in their public meetings and you will perhaps see some old brother or sister using the standard hymn books of the Church and following the choir in the singing, but by far the great majority of the congregation have no hymn books with them, and cannot, therefore, understand the words which the choir are singing. This is all wrong. Singing is a part of the prayer—pleasing in the sight of our Heavenly Father. When there is a prayer being offered to my Heavenly Father, I for one always want to share in it; I want to be counted in that prayer, whether it is offered on the stand by one of the brethren or whether it be in the form of a song. How can this be possible if I do not understand the words that are being sung? Well, I always have

my book with me and follow the choir in the singing. Now, this is the point: We older Latter-day Saints have got into the habit of going to meeting with our hymn books, and we are going to endeavor to get the rising generation into the habit of going to meeting with their hymn books, and, in order to do this, we must train them in our Sunday schools. Sunday school superintendents have come to me and said, "Well, brother Maeser, that is all very well, but how is it to be accomplished? We have talked, and talked and talked, but it has done no apparent good. What course would you advise us to pursue?" I have advised them as follows: "My brethren and sisters, if I were a Sunday school teacher and had been assigned by the superintendent to take charge of a certain department, and I had found since my appointment that the children in my department were not in the habit of bringing their hymn books with them. I would say, "My dear pupils, I am going to ask you a question, and that question is, which of you have a hymn book with you? Hold it up and let me see it. That is all. I am going to ask you this question again next Sunday. If any of you have a hymn book bring it along and let me see it." Next Sunday comes. I have sixty pupils in my department. My question comes, "What question did I say I would ask you today?" Some one says, "You was going to ask who had a hymn book." "Well, how many of you have them?" Four children have hymn books and are able to hold them up; the other fifty-six have none. I would not find fault or scold, or make any discouraging remark, but I would thank and bless these four. "Now next Sunday I shall ask you this same question again. You four will please bring your hymn books, and if the rest of you will do so I will be obliged." Next Sunday comes, "How many of you have hymn books with you today?" Seven. I have gained three now. I would continue this from one Sunday to another. I have got eleven perhaps the next Sunday, then seventeen, and so on, until three or four months have passed. Never occupy too much time in asking these questions, only about two minutes, no longer. After three or four

months there are just five boys without hymn books, now I will suppose myself one of these five boys. The other fifty-five have their books, I cannot stand this any longer; I am getting ashamed of myself. All are beginning to hold up their hymn books but me and the other four. I cannot stand it. I go home and ask my father to give me ten cents with which to buy a hymn book. I get one and hold it up next Sunday with the rest, and then there are only four now without books. My brethren and sisters, it is not hard to do this, but we must persevere; we must never leave off asking this question. Neither must we think that our labor ends when all bring their hymn books, if we do the scholars will become discouraged that no one takes any notice of their books, and they will, by and by, leave their hymn books at home again. Before the year is ended we are in the same fix—the children have no books with them. We have to keep constantly at it. The children are as full of human nature as we are. They must be noticed, and they need some encouragement. We Sunday school workers, the grown up men and women, like a little encouragement in our labors, once in a while. So do the children. They must be noticed and encouraged in their work as much as we older ones. God bless you all in my prayer, in the name of Jesus Christ. Amen.

ELDER HEBER J. GRANT.

We find on the 137th page in the Doctrine and Covenants, the following:

"For my soul delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads."

I have, all the days of my life, enjoyed singing very much. When I was a little boy ten years of age I joined a singing class, and the professor told me that I could never learn to sing. Some years ago I had my character read by a phrenologist and he told me that I could sing, but he said he would like to be forty miles away while I was doing it. (Laughter.) I was practicing singing a few weeks ago in the Templeton building, and the room

where I was doing so was next to that of a dentist. The people in the hall decided that some one was having his teeth extracted. (Laughter.) When I was a little boy Sister Eliza R. Snow exercised the gift of tongues, and the interpretation was given by Sister Zina D. Young; and therein I was promised that I should be chosen to be one of the leaders of the Church, and I stand here tonight in fulfillment of that prediction. All the days of my life I have tried to sing "O My Father," written by Sister Eliza R. Snow. When I was a child, next to my own mother, no woman that ever lived took as much interest in me, gave me as much motherly advice or seemed to love me more than did Sister Snow. I loved her with all my heart, and loved her hymn, "O My Father." I remarked some four months ago to Brother Horace S. Ensign that I would be willing to spend four or five months of my spare time if I could only learn to sing that one hymn. He told me that any one could learn to sing that had perseverance. I said to him if there was anything that I had it was perseverance. So I suggested that we sit down and I would take my first lesson of two hours on that song. I have been continuing the lessons on it ever since. (Laughter.) I have sung it as high as 115 times in one day. I have practiced on the "Doxology" between three and four hundred times, and there are only four lines, and I cannot sing it yet. (Laughter.) I traveled from Holbrook, Arizona, to St. John, with Brothers Clawson and Kimball, some months ago, and I sang one hundred times that day and gave them nervous prostration. (Laughter.) Now I tried to sing "O My Father" at Snowflake, Arizona, and I only got as far as the "O," and I did not get that right. (Laughter.) I have been delighted tonight with the songs of these little children, and I am delighted with the singing that we have in our Sunday schools. A few months before Brother Goddard died I asked him to let me copy the songs contained in his song book, and I told him that, though I could not sing, yet I would read them to the children and would perpetuate his memory by reading these songs. He made some excuse at the time, but shortly before

he died he presented me with a copy of his song book, written in his own hand-writing. I prize it more highly than money. I would not exchange it for its weight in gold. I intended to fulfil my promise, but when I learned, after five or six weeks of hard study, and after singing one hymn thousands of times, to sing a little I decided not to read these songs to the children, but to learn to sing them in the Sabbath schools. Professor Heber S. Goddard is now teaching me to sing, "Who's on the Lord's side, Who?" I do not know how many months it will take him, but I propose to learn it some day, whether it takes six months or six years. (Laughter.) When I do, if I get the opportunity, I will sing it here. I make these remarks because I feel that we ought to encourage our young people to learn to sing. From the standpoint of a singer, I have lost thirty-three years of my life. I was told when ten years old that I could never learn to sing. I did not learn until forty-three years of age, and I have spent four or five months trying to learn to sing the hymns, "God moves in a mysterious way," and "O My Father." I have learned one because of the sentiments and my love for the author, and the other because the late President Wilford Woodruff loved it better than any other hymn in the hymn book. Now all singers say it is a mistake to speak before you sing, and therefore if I do not sing very well it is because I spoke first. (Laughter.)

Brother Grant here sang two stanzas of "O My Father."

Now, when Brother Goddard used to sing, when he got off he would try again. I have sung this two or three times with Brother Ensign, and I know that I am not singing it right; I have not pitched it right. Brother Goddard would try sometimes half a dozen times to pitch a song. I think I had better try and get this in a different key. (Laughter.)

Brother Grant then sang the concluding stanzas. (In the same key.)

Now I expect many of you would like to take a trip of thirty or forty miles when you leave here. (Laughter). Now some people will say Brother Grant has made an exhibition of him-

self by singing here. I have but one object tonight in speaking and singing, and that is to encourage the young men and young ladies not to waste thirty or forty years of their lives before undertaking to sing. If I had told the congregation that I had learned to sing and had not tried they would not have believed it; and many do not believe it now. (Laughter.) But the fact remains that by continued effort one can learn to sing that has no knowledge of music whatever, as was the case with me. I did not know one note from another, and could barely distinguish one tune from another. When I first began to learn to sing this song ("O My Father") I would get off on nearly every line, and did not know it. I have learned to know when I am off. I have been off two or three times tonight. (Laughter). I have been troubled this evening with stage fright and have been very nervous. I have sung this song at least twenty times in this building. Brother Ensign has been behind me to help me tonight. Probably next time I will not have this stage fright.

I want to repeat to the superintendents and teachers that the Lord says "the song of the heart" is a prayer to Him and that it shall be answered with a blessing upon our heads. I have a song in my home every morning, since I learned to sing, and I feel that it is a nice part of the family worship, and I feel that we can increase the capacity of our children to sing and to praise the Lord in the songs of Zion, if we will only teach them to sing over and over again. May the Lord bless you, I ask it in the name of Jesus. Amen.

DR. J. M. TANNER.

"All Sunday School lessons should have a bearing on the Gospel or its principles.

We are engaged in the instruction of something like one hundred thousand children. When the population of the Latter-day Saints is taken into consideration, this is unquestionably the largest organization of children in the world, and our Sabbath school has its distinct objects, and, among the aims of our labors is the cultivation of the faith of the Latter-day Saints among

our children. It is our aim to teach them the principles of the Gospel as we have learned them, and to make of them followers of our Lord and Savior Jesus Christ, and to inculcate a love of that religion as it has been taught to us and as we understand it. It is therefore desirable that all of our Sunday school lessons should have some direct bearing upon our faith. They should have those distinct qualities and characteristics that impress upon the little ones the thoughts and feelings associated with the religion of their parents. For that reason pamphlets have been prepared, courses of studies have been mapped out and instructions have been given in the methods of presentation, and yet there is found, very frequently, a disposition to make this work in the Sunday schools purely an argumentative work, and it would be oftentimes very difficult to discern any difference in the qualities of those lessons as taught by us and those taught by other denominations in the world. It is distinctly our aim and purpose then, to give a direct quality and bearing to this work and make the lessons correspond with the spirit of the faith which we have. Naturally enough, therefore, we should adopt those means that will best aid us in this direction. We want to know, then, how to present a lesson from a "Mormon" point of view. We want to know how to give these lessons a direct application to our faith, and that is the object of my remarks tonight. I cannot enter into the details, as time will not permit, but I can mention two means by which this may be brought about. The first, and perhaps most important one is that we understand at the outset that the purpose of religion, the purpose of teaching religion, is that our children may be taught to feel as well as to think; for religion is not a system of philosophy, however much scientists or revolutionists may desire to reduce it to a scientific basis. Religion is the Gospel of correct living, thinking and feeling, of correct lives, if you please, including all that we are, including our feelings as well as our thoughts, and for that reason we ought to be instructed how to think correctly and how to feel correctly. It is particularly the duty of

the Sabbath school teacher to rouse within the hearts of his children those intense feelings that are engendered by a strong conviction of the truth of the work as he has received a testimony of it. And how we can teach the children to feel—to feel as we feel? In the first place we must have strong convictions ourselves, and we must be intensely interested. It must be a work of love and come from the heart. It must be with ourselves a question of correct living, and above all things we must be pure in heart, pure in our thoughts and undefiled in our feelings, constantly, within ourselves, dedicating our lives to God and to His work. The Sabbath school teacher has to deal with children who are pure, who are pure from their infancy, whose lives have not been contaminated with the ways of the world, and he should be a man, or she should be a woman, qualified in every respect to come in contact with the purity of youth, and for that reason there should be a constant effort on our part to so conduct our thoughts and feelings that they shall be pure and sanctified before God. Therein lies our safety; therein lies our success. Every man carries with him a certain influence. There is within his character those qualities that make up his general disposition. We cannot always define that influence, but we know that every man carries with him an influence coming from his own individuality, and that individuality comes from his own thoughts and feelings. Those subjects upon which his thoughts dwell are the subjects that reach, through the influence of our presence, the feelings of others. Hence the necessity of correct living. If there is a Sabbath school teacher that is not constantly striving to better his life, to purify his thoughts and feelings, he is not fitted for the sublime work of a teacher in the Sabbath school. For that reason, therefore, we should constantly keep before us the thought, the idea, that we are directing the feelings of the children, and that convictions are forming within them that will carry them through life, that we are making impressions upon their young minds that will be lasting, and those impressions should be of the very purest and chastest kind. I hope, there-

fore, that the teachers will feel, when they have their classes before them, that they are to carry convictions to the hearts of their listeners, that they will remember that it is an important part of our teaching to instruct the children how to feel as well as how to think, for both are necessary in a complete life. Then again the Sabbath school teacher should be familiar with the history of the Church. If the Sabbath school teacher has had experience as a missionary he will find striking comparisons between the sayings of the ancient Apostles and Prophets and the Apostles and Prophets of the present time. The missionary will find that the conditions of life among ancient Israel were very similar to the conditions of life among us. He will find many striking peculiarities in the system of worship of the apostolic age that are also characteristic of our own system of worship at the present time. In other words, the Sabbath school teacher should be familiar with our own history, with the history of the Church, its organization, the labors of the Elders abroad, and so on, that in bringing up these lessons either from the Old or New Testament he can point constantly to the parallel existing between ancient and modern Israel, and in this way he will have constant illustrations that will enable the scholars to understand how we are like ancient Israel, for if one thing has impressed the Elder in his labors it is the great similarity that exists between us and ancient Israel, the similarity of organization, teachings, etc. The student should understand that if persecution overtook us it also overtook them; that if we were unpopular, they were unpopular; that if they had Prophets and Apostles, we have them likewise. The children should understand that if they believed in continuous revelation, we believe in continuous revelation, and in this manner bring constantly to their attention the similarity that exists between them and us, between our methods and theirs, our lives and theirs, our missionary work and theirs. This similarity may also be shown forth in teaching them geography. The location of ancient Israel was among the mountain tops, as is the case with us; their lakes resemble our lakes; their lake Merom our

Sevier Lake, their Galilee our Utah Lake, their Dead Sea our Salt Lake, their River Jordan our River Jordan. The impressions and ideas that they imbibed and that grew up in them on account of their homes and surroundings are peculiar to the Latter-day Saints today. All these things may be shown, and the constant comparisons that may be made in teaching these lessons to the Sabbath school children may reveal and will reveal to the minds of the children the great similarity between us, and these evidences will actually carry with them a conviction of the truth of our religion, and they will be more firmly convinced of its truthfulness than ever before. I hold, then, that these two means may, and ought to be, adopted everywhere in promulgating our doctrines and faith among the children, whatever the subjects may be in the Sabbath school. We are teaching the Old and New Testaments as well as our Church works, and it is as necessary, therefore, that these books—the Old and New Testaments—should be as valuable in establishing the truth and the evidences of that we believe, as those books known to us as the Doctrine and Covenants and the Book of Mormon.

I take it that the purpose or aim in asking me to speak upon this subject tonight was to call your attention to the disposition, on the part of some of the teachers to make our exercises in the Sunday school argumentative rather than to keep them in the line of our faith, that we shall have a distinct purpose in view in the education of our children in the Sunday school, and that purpose is to make every one of our Sunday school children firm in the faith of our fathers and faithful and lasting Saints. God bless you. Amen.

Miss Judith Anderson sang in good style, a contralto solo entitled, "The Children's Friend," which was much appreciated, showing a well trained and beautiful voice.

Elder John M. Mills read the program of the exercises of the annual Sunday school Stake conferences of 1900.

ELDER JOSEPH W. SUMMERHAYS.

If you remember, one year ago last November, we had a Sunday school convention which lasted two days. The

general superintendency of the Sunday School Union board feel that it would be good policy to hold another convention next fall similar to the one held last November, a year ago. The reason we mention it tonight is because there is considerable detail work connected with it, and if we hold a convention we must get to work immediately. We desire to ascertain the feelings of this meeting with regard to holding such a convention next fall. All in favor of holding another Sunday school convention some time next fall similar to the one last held will please make it manifest by raising their right hand.

The vote was unanimous.

We wish to announce to the Stake and ward superintendents that we are still lacking the histories of some of the Stake Sunday school organizations, as well as those of some of the wards. If you remember, at the close of our fifty years last December it was proposed that we get up a history of our Sunday school movement, to cover that period. We have been working on this book, and it is now being delayed, waiting the histories of the Stake and ward organizations that have not yet been sent in. We trust the lacking information will be forwarded immediately, that the work may not be delayed.

ELDER THOMAS C. GRIGGS.

Since coming to this meeting I have been requested to draw the attention of this conference to an item that pertains to our growth and interests.

It must be realized that, in the existence, approximately, of the Sunday School Union of twenty-five years, from an enrollment of 30,000 it has increased to the number of 120,000, over a four-fold increase in twenty-five years. Our labors have been wonderfully blessed, and I trust that this growth will continue, so that at the end of the next twenty-five years we may be able to show another four-fold growth, bringing it up to nearly half a million.

The attention of the Union is drawn to the desirability of establishing branch Sunday schools. The rule of the Union Board is embodied in the following: "Urge the desirability of establishing branch Sunday schools in wards where there is need of it; where,

for instance, the children have to come long distances, or the school is overcrowded. The Union Board favors, where the distance is great between the different parts of the ward, where two or more Sunday schools are established in the ward, that each be fully organized with a separate superintendency." I will say but a few words with regard to this matter; many might be said. There are conditions existing in places, we find, where, through growth, the buildings have become so crowded that there is not room for more. Where these conditions exist it would be well for the superintendency to look abroad to provide means for establishing branch Sunday schools. This, of course, should be done with the consent and approval of the Bishop of the ward. Where children have to come a long distance also branch Sunday schools could be established with profit, in order to give them the advantages of our Sunday school teaching and training. It is not necessary in all cases that public halls or buildings should be provided. My experience has been that many profitable branch schools have been established, at the beginning, in private houses, where one or two rooms had been opened by some good brother or sister and the children of the vicinity have been gathered in, and in such instances, so far as I have experienced, those branch Sunday schools have grown wonderfully. There is this pleasing feature also connected with the branch Sunday school, as it has been established, and that is that it is largely a missionary factor; for not only do those that are active in the Church become members of these schools, but the facilities being placed within the reach of those that have become somewhat indifferent and who have not attended fully to their meetings and duties, their feelings and interests become aroused and they will send their children to this new school, and in this manner a good work is accomplished. Nor should we rest with this. There are the children of our friends, all brothers and sisters in the human family, to whom we should extend the advantages and privileges of the Gospel, for these principles are as valuable to them as they are to us. The

DESERET SUNDAY SCHOOL UNION.

Gospel word has been increased in the mission field by establishing Sunday schools; why should this be done only abroad when we have many opportunities at home? It may, perhaps, become necessary, where deemed advisable, in the establishment of these branch schools, that the main school render them their support and aid. This assistance should be freely given by sending brethren and sisters, experienced if possible, to assist in the teaching and also by sending music books, class registers, hymn books, etc., that they may have material to work with. We trust that the superintendents will be broad-minded in this matter and not become circumscribed in their feelings and efforts or think that their work should be confined to their own schools only.

This, brethren and sisters, Stake and ward superintendents, is but the skeleton of the idea in regard to this matter. I am satisfied that if we were to enter into the field in the Spirit of the Gospel as we should do, the skeleton army, mentioned by the Prophet Ezekiel, will stand upon its feet and be clothed with sinew and flesh and have a body pleasing to look upon.

May the Lord bless us in these labors and in our efforts is my prayer in the name of Jesus. Amen.

ELDER GEORGE REYNOLDS.

Brother Mills, a few minutes ago, read to you the program of the forthcoming annual Stake Sunday school conference. I now wish to read to you the dates on which these conferences will be held.

April 28th and 29th—St George.

May 6th and 7th—Parowan.

May 12th and 13th—Malad.

May 19th and 20th—Juab—Utah.

May 26th and 27th—Jordan.

June 2nd and 3rd—Wasatch—Granite.

June 9th and 10th—Cache.

June 16th and 17th—Oneida—Millard.

June 23rd and 24th —Bear Lake—Sanpete.

June 30th and July 1st—Star Valley.

July 7th and 8th—Panguitch and Woodruff.

July 14th and 15th—Kanab—Wayne.

July 21st and 22nd—Morgan—Sevier.

July 28th and 29th—Boxelder—Cassia.

August 4th and 5th—Beaver.

August 11th and 12th—Davis—Bingham.

August 18th and 19th—Uintah—Freemont.

August 25th and 26th—Emery—Albion.

September 1st and 2nd—Tooele.

September 8th and 9th—Summit.

September 15th and 16th—Weber.

September 22nd and 23rd—Bannock.

September 29th and 30th—Pocatello.

Elder Reynolds, continuing, said:

There are one or two items to which I desire to call your attention. One is with regard to the Leaflets. Some of the superintendents think that, because there is a date upon each, they should only be used on that date. This is a mistake. They can be used at any and at all times when desirable. We think that the length of the Leaflets now being published, as well as their great importance, is such that it will take at least two Sundays to consider each one properly, that no teacher should attempt to go over all the matter contained in any one of these Leaflets in one single Sunday. We have already published twelve numbers this year, but no more will be published this month, to give those that are behind a chance to catch up. We shall again begin distributing them to the schools for the first of May.

The general board of the Deseret Sunday School Union issued, some time ago, another Bible chart, connected with the life of our Redeemer, known to us as number five, the superintendents and teachers have apparently not understood this, as our sales have been very small. A copy of this chart hangs on either side of the stand, giving a sample of the pictures contained therein. We wish to call the attention of the superintendents to the fact that we have a large number on hand at the Sunday School Union office.

The Sunday School Union has also just published a chronological chart of Nephtie and Lamanite history, which they propose to give free to every Sunday school which has an enrollment of more than seventy-five members. We have restricted it to this number for the reason that we thought a small Sunday school with less than seventy-five members would probably not have

a Book of Mormon class large enough to use this chart profitably. This chart comprises the history of the Book of Mormon from the time that Lehi and his colony left Jerusalem, 600 years before Christ, to the end of Moroni's record. It likewise contains a tabular statement of contemporaneous events that took place on the eastern continent; also the time during which each Nephite historian held the records and wrote that people's history. It also contains a statement of the years of the reigns of the Judges, as well as other information which will aid our students in the understanding of Book of Mormon history and chronology. We shall also send a copy to each Stake superintendent, and they can now be obtained at the office of the Deseret Sunday School Union. Any persons wishing to purchase a copy can do so. The price, mounted like the one I have in my hand, backed with linen and mounted on rollers, is one dollar. We expect soon to have a large number of copies on hand in paper, which can be folded up and placed between the leaves of a book, the price of which will be only twenty-five cents.

ELDER GEORGE D. PYPER.

About a year ago a committee was appointed to secure the photographs of the Stake superintendents of Sunday schools of all the Stakes of Zion, as well as those of the members of the Union Board and the general officers of the Union. These photographs were to be grouped together and a picture made containing all of these. A committee was appointed, as I stated, and

they have now, after considerable time, completed their labors. The picture is ready and we will be pleased to present a copy of the same to the Stake superintendents, if they will call at the office of the Union, No. 408 Templeton building, tomorrow, or any time after.

GENERAL SUPERINTENDENT GEO. Q. CANNON.

Our time has expired. We have been here now nearly two hours. I am down for some closing remarks. I will not trespass upon your time but a minute, but I want to draw your attention to the remarks made by Dr. J. M. Tanner. I think there should be more attention paid to the character of the instruction given in our Sunday schools, and every effort should be made to give the children and the youth a knowledge of our principles. I think we cannot devote our time and attention in any better direction than in taking this subject to heart and carrying it out as well as we can in our schools. We feel proud. I think, of our progress, but I can see a large field stretching out before us yet to be occupied. The children and young people are not receiving, with all our efforts, the thorough training that they require. I pray God to bless us in our labors and to give every one the spirit of this mission and labor.

The choir then sang, "God be merciful unto us and bless us."

Benediction by Elder Reed Smoot.

HORACE S. ENSIGN,

General Secretary.

LEO HUNSAKER,

Reporter.

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